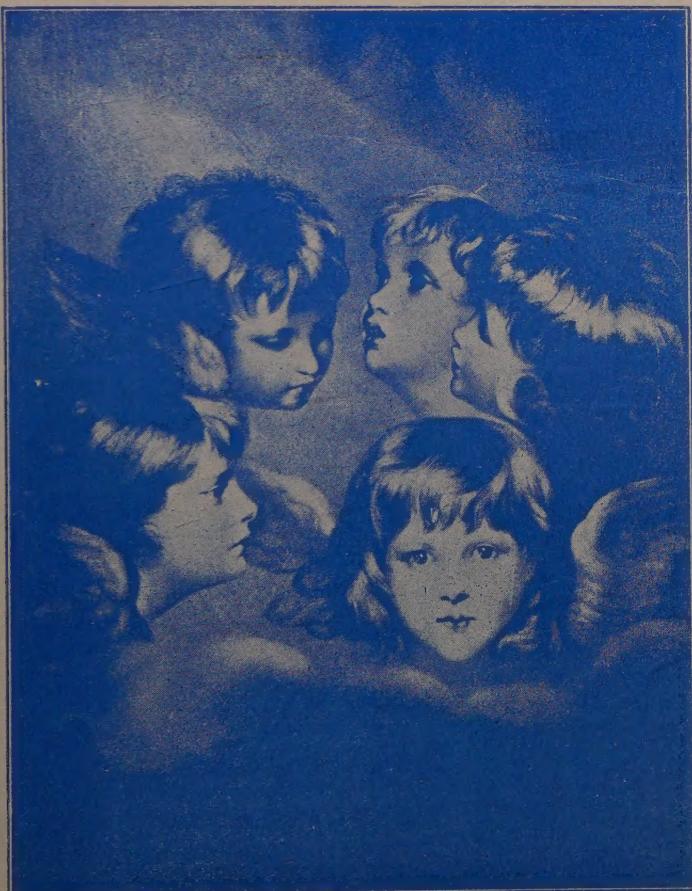


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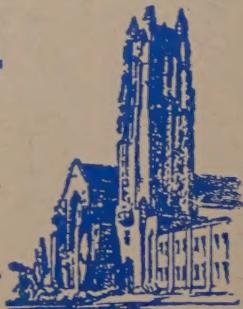
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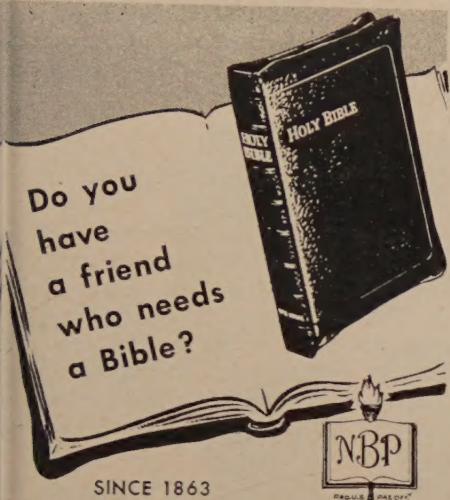
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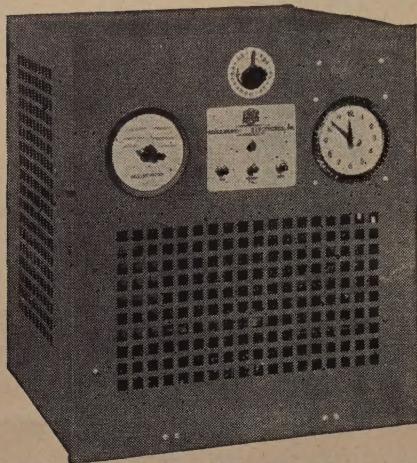
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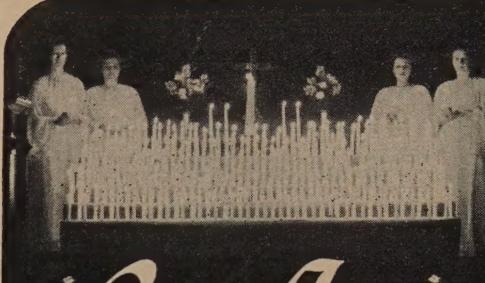
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IS RELIGION A FORCE

JOHN W. MCKELVEY

Religion No Force

ONE of the most shocking and uncomfortable truths about present day life is that our religion has lost its characteristic moral and ethical power. It is no longer a force to be conjured with. It once was as a bolt of lightning in the hands of eleven men and with its divine energy they shattered the barriers of darkness and broke the shackles of ignorance, inequity and immorality from off the feet of ancient men and pointed to the high-roads of noble striving. It once was as a tidal-wave sweeping clean the moral cess-pools of eighteenth century England and bringing fresh and invigorating waters to replenish the stock and substance of men who had inherited political stewardship over large areas of mankind, teaching them the primary lessons of social and sovereign responsibilities. But what Christianity once was is no longer the case. Speaking at Oxford some years before World War II, when he gave the Hibbert Lectures, Albert Schweitzer asked and answered this question: "Is religion a force in the contemporary world?" His reply was a flat negative. There was still religion in the world; much religion in the church; and many pious individuals. Fine things were being done under the impulsion of Christianity. There was a longing for religion among many who no longer belonged to the churches. But religion a force? No! The proof? The War! This verdict was pronounced before World War II. A recent page in NEWSWEEK quotes Dr. Stewart Herman of the World Council of Churches staff. In answer to the statement that only 50 per cent of America's 144.7 million population is even listed as belonging to any kind of church at all, he took a swing through our land to see for himself. He discovered that "so few Christians actually forsake couch and car for Sunday worship that Christianity in truth be called a minority group in this country." This condition was particularly true on the Pacific coast. As one pastor remarked, "People who pull up stakes and move West

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are prone to pull up church ties and forget to replant them. 'Goodbye, God, I'm going to California,' is a typical attitude of vast portions of Americans on the move today." But in order to see the whole picture and to indicate the irrelevance of this fact and attitude to Dr. Schweitzer's declaration, let me point out that Christianity has always been a minority group.

The real answer to the critical impasse confronting Christianity in our modern world is not to be reached by making our religion a force numerically, though we must not cease to evangelize society as widely as possible, but by making it a force morally and spiritually. Dr. Herman goes on to suggest: "Christians are in a tiny minority in the United States . . . Recognition of this fact is not a basis for despair, but the beginning of hope. The heart of Christ's great adventure is one that has been beating steadily—often weakly—for twenty centuries; namely the realization that God demands much more than lip service," and that when men seek God in justice and equity, God dwells among them with power. As Amos expressed it eight centuries before Christ "Judgment then runs down as waters, and righteousness as a mighty stream."

The Form of Godliness

It is nothing new to wake up and discover that we are living in a generation that is tending more and more to use religion solely as a cloak with which to cover up transgression, indifference and apostacy. This has been the role of religion too frequently, down through the ages. It was the trouble in Amos' day. The ancient Israelites had become smitten by the fateful tendency to give an indispensable place to rites and ceremonies in the practice of their religion. They thus became the more assiduous in the performance of ritual and the punctiliousness of their sacrifices, and yet because of sensuality, worldliness, pride, hardness of heart, callousness to wrong they never felt that clear summons to honor and duty which true religion always makes men hear. They were aesthetically inert as the two burglars about whom I read recently. They are said to have broken into a

tailor shop and were sorting the loot they planned to take. One of them noticed a suit marked \$50. "Just look at this, would you, pal? Fifty dollars for this suit. Why, that's highway robbery!"

And yet somehow, the people of ancient Bethel did not see that God despised their religion of form, no matter how perfect and elaborate it had become aesthetically and psychologically, because their religion had lost its moral force: "because they sold the righteous for silver, and the poor for a pair of shoes . . . because they turned aside the way of the meek . . . because they worked fornication and lay upon beds of ivory and drank wine in bowls, but were not grieved for the affliction of Joseph."

God, however, is a God of right and not rites, and in Amos' indignant protest against a false use of religion he has given us "one of the few immortal statements of the essence of religion itself: 'Let judgment run down as waters, and righteousness as a mighty stream.' His, thus, was the first voice raised in antiquity to utter a call to religion as moral force and power.

The same voice was raised again by Jesus in His day and by every great leader across the intervening centuries. Never was the need more urgent for the crying of this Voice than today. "Our churches today are doubtless filled with people," as Stanley Jones once said, "who could be equally shocked to have the truths of Christianity doubted or to have them practised." It is a lamented fact that less and less are we inclined to take our Bibles to church, but it is even more to be deprecated that we are not likely to put them in our hearts when going to business. Phillips Brooks once told a parishioner there did not seem to be much connection between his churchgoing and his business practices. His parishioner replied good-humoredly: "I do not see what you have to complain of. I divide things up. I cannot go to church all of the time. So on Sunday I go to church and sing hymns and say my prayers. Then on Monday I go to my business." Phillips Brooks lived a generation ago, and if anything, the attitude of his parishioner is more prevalent than ever before. In view of this, anything can happen. William Watson's lines, *The Church Today*, are harsh but true:

Outwardly splendid as of old—
Inwardly sparkless, void and cold—
Her force and fire all spent and gone—
Like the dead moon, she still shines on.

Like a Mighty Stream

Say what we will, no one is deeply stirred by the kind of religion that is mere form, an

external exercise, a cloak for transgression against either humanity or God. We despise such religion in others, and we loathe its moral emptiness and blight when it reaches out to touch us. Whoever said it, we are in hearty accord with the sentiment: "Religion ought to comfort the afflicted and afflict the comfortable." We might go on and add, Religion not only ought, but must, become a force for truth and righteousness' sake, else we shall surely perish.

It is amazing, not to say reassuring, how many voices arise on either hand to plead for a Christianity that possesses moral and spiritual power. Men realize that we have wandered into a moral vacuum and have done so principally because our religion has lost its ethical drive and sense of divine heroism: and yet, realizing this, men are the more vociferous in declaring that what we need is not less religion but true religion and plenty of it.

Perhaps never has it been so utterly urged on so extensive a scale to have the regenerating power of ethical Christianity at work but we must undertake it as a task at the place where we tie in as individuals, else we shall be overwhelmed by the immensity of it. Some one has said that "Atlas could never have carried the world had he fixed his thoughts on the size of it." How then shall we manage it?

First of all, by recognizing that our religion, if it is to exert force by noble and redemptive ends, must be a positive pressure which sees itself as an individual "sharing of the continuing work of God in the creation of the world." We cannot sit still and twiddle our thumbs and expect justice to run down like waters. Remember this: There is no light without the candle being consumed.

In the second place we shall succeed in making our religion operative in our world when we underscore collectively its ethical responsibilities in a generation that seemingly has lost the compass of morality. There may be many reasons, many of them significant in character, why our world has bogged down tragically in our sense of common decency and of social and economic justice. What we need is less pussy-footing and more courageous daring.

Let me be specific and mention three points at which our religion can become a lightning bolt of transforming power. Take the stand of Pierre Cardinal Gerlier, Archbishop of Lyons, France, in the recent strike wave that swept over that country. "I do not say wages should be increased. I am not an economist nor a financier. I simply say that every work-

(See page 26)

PREACHING WITHOUT A TEXT

FRANK R. SNAVELY

PREACHING without a text. Sheer heresy! Who ever heard of such a thing. Yet I will never forget the time Gaston Foote stood before a college audience during religious emphasis week and delivered dynamic sermons without a scriptural springboard. On one occasion he did break over by saying, "For those who need a text I quote the . . ."

At another time a professor friend was challenged to preach about baptism the following day. He replied that it would be quite willing to fulfill her request. Perhaps the lady was piqued when he chose for his text the story of Noah and the Ark, and commented it, "God saved Noah by keeping him out of the water."

These are singular instances that I can immediately recall to mind. In both situations the text was irrelevant to the sermon and the sermons did not fail because they lacked a scriptural starting point. After all, their subject matter was still religious. The approach without a text may be unusual but it is not as condemnatory as the teacher who reads a chapter from the Bible, then never crosses the bridge between his sermon and his scriptural reference.

Preaching without a biblical text may be unorthodox practice but is there any iron-bound rule that ministers must quote the Bible before delivering their message? This is not written to inspire you to chuck your Bibles out the nearest window. Instead it is an endeavor to shed light in non-conformity. Variety may prove to be the spice of the pulpit, and nothing could more break the chain of sermonic ritual than to preach without a text.

The majority of the homiletical Emily Posts admonish us to preach from the Bible. Without their sage advice, common sense and a personal, deep religious experience would reveal that our task is to propagate the Word of God among others. Modern prophets should draw a parallel between the scriptures and the contemporary scene. It is our ministerial responsibility to make them meaningful and pertinent to the

Chattanooga Methodist Church
Chattanooga, Tennessee

lives of the people. Ministerial duty to the contrary, ministers often reverse this process. They take an experience from everyday living to preach on; something they have come in contact with, ranging from the life of their church to the front page events of the local journal. Finding the experience, then they search for an appropriate text. Actually they might as well preach without one.

But why preach without a biblical text? Is there anything in this experience more enriching than the normal manner of sermonizing? One good reason was mentioned above; that of introducing variety into sermonizing that may otherwise become stale and trite. We might as well ask: why preach with a text? I know of no codified homiletical law de-

manding this routine.

Another good reason for sermonless texts would be to utilize valuable sources not found in our Bibles. For instance there are fourteen books of the Apocrypha, intertestamental literature between the Old and New Testaments, which with the exceptions of special editions, are not now included in our Bibles. Perhaps a hundred or more years ago it was routine for our ministerial forefathers to choose texts from the Apocrypha, for they were included in the popular biblical editions. To do so now, however, would be virtually to preach without a scripture lesson from the Old or New Testaments.

The Apocrypha is significant in several ways. Scholars inform us that we cannot properly understand the book of Daniel unless seen through the more historical accurateness of I Maccabees. The Apocrypha's Wisdom of Solomon and Wisdom of Sirach display fruitful passages much as the Psalms and Proverbs of the Old Testament. And 2nd Esdras probes much deeper into the problem of good and evil in a God-ruled universe than Job ever thought of going. Try preaching without a text from the Old or New Testaments, using one from the beautiful literature of the Apocrypha.

One may carry this adventure even farther and delve into the realm of poetry. Many min-

isters share an appreciation for Francis Thompson's "Hound of Heaven" and have built sermons around the poem. You can hardly find anywhere a more descriptive picture of God's search to redeem man and man's search to find God than in Thompson's contribution to the world of letters. It could well prove a spring-board for a sermon on the "dual search of God and man." Of course its quotation would be preaching without a text, a departure from the normal use of the Bible.

Almost every pastor has a book of poetry on his shelf. Many poetic sources for sermonizing are at hand. It would be negligence not to mention Hermann Hagedorn's "The Bomb That Fell On America." Who can read it and fail to be inspired to use it as the basis for a sermon?

Springboards for sermons may be found in the newspapers. We are stirred by the tragedies which strike at our nation: the hurricanes and

earthquakes; the suffocation of a little girl who falls into a deep well. Not too long ago our nation was shocked by the burning of the Winecoff Hotel in Atlanta, Georgia, taking a high loss in human life. One cannot forget the newspaper report: "On a table, someone had opened a Bible, apparently seeking solace before the flames came. 'Let not your hearts be troubled,' the verse said. 'Ye believe in God, believe also in me.' " It was a passage of scripture that was reported time after time in the churches of this city and elsewhere as funeral services were held for the dead." This report in its entirety was enough to produce a sermon on the subject of faith, without the use of text.

Instead of mutilating the meaning of the scriptures, we would do well occasionally to use these methods and introduce variety in the pulpit.



PRACTICING ECUMENICITY MICROSCOPICALLY

FRED SMITH

WHEN I was young, my elders in the church used to irritate me somewhat by the long, long words they used, in seeking to explain the glory and the sweetness of Christian experience. They talked of justification, regeneration, sanctification, and so on, while I, in my youthful brash sort of way, would ask in wonder just what was the big idea? Frankly speaking, I had a dim suspicion that oftentimes they were uttering more than they knew. In the realm of science I have found quite a number of those who cover a continent of ignorance by a long, long word, preferably coined out of a dead language. But that is another theme. I need not go on to tell of those in the religious field, particularly in the theological areas, who are afflicted by the itch to use septa-syllabic words. Yet, in my treatment of all long word-using religionists, I lean ever to the sunnier side of doubt and trust that under the length of their words there may lie much wisdom.

So, when a long word comes to me from the higher-ups in religion, whether it be in the realm of ecclesiasticism or of theology, I set to, in order to break it up into its mighty meanings, to find them all, but always with

the priviso that I might find at the end of my search that the parable of the widow's mite has gone into reverse. From that mite of a contribution, Jesus derived a mighty lesson. But sometimes all that you get from a long word is a mite of meaning! Not always will you find a long word greatly rewarding.

In the field of religion, it can well be presumed that the words there used will be full of meat and meaning. As their length is, so should their strength be. So I want you to take a look with me at one of the long words of our day that is being handed down to us from the higher-ups. That word is ecumenicity, and not for the fun of it alone, though there is that in the adventure. If you have read your Grenfell of Labrador, or your Schweitzer of Lambarene, you will know exactly what the fun of this adventure means. But beyond the fun of getting into the hidden depths of meaning in a long word, there is also the joy of finding hope in the length of it. The thoughts of hope are long, long thoughts.

You see, like you, I have read about Amsterdam. Like you, I found my heart strangely warmed. Reading of Amsterdam made me feel somehow young again. I experienced a thrill of strange delight when the news came over

ether and through the press, that the World Council of Churches had been organized. That was ecumenicity on the macrocosmic scale. The churches were getting together as denominations, on a big scale. Amsterdam is history. But the thing that is supremely important is, not that it become mere history, but that it become history making. As the total man body is made up of living inter-connected cells, each making its contribution to the whole, so, as Paul, the ecumenicist of the early church, told those early churches, we are one body in Christ and severally members of that body. That is to say, in our modern propitious day, the call is all the more imperative that we live and practice ecumenicity. Some are called to practice it macrocosmically. That was demonstrated at Amsterdam. Although the world, in major part, was represented at Amsterdam; it was not the world. Next to the fringes and far reaches of it, there are the little "cells" that together go to make up the living inter-connected tissue of the whole. Here is where ecumenicity can and must be practiced microcosmically, if all the kingdoms of this world are to become the kingdoms of our Lord and Saviour Jesus Christ. There is the peculiar opportunity and privilege of the small town church and the country church. Only this week, at a conference of ministers, one of them told me that he had received a call to a small church in a small town. Then he added: "And there are thirty other churches there." Being myself surcharged with ecumenicity just at that time, I charged him to go to his new field super-charged with ecumenicity. With prophetic insight one of the great denominations of our time has already sent a copy of the proceedings of Amsterdam to every minister within its fold. Someone has already seen that unless there be a million little Amsterdams the big one will not last, for naught.

So I know of one ecumenically-minded brother who is going into an opportunity with a willing heart and an informed head. He knows that in this atomic age a sectarianized church cannot win the victory for Christ and his commonwealth. A healthy ecumenical spirit cannot be developed on the husks of sectarianism. It is not enough to give the people enough instruction to raise them (or lower them, according to one's viewpoint) to the level of sectarianism; the need of the hour is spirituality. When one lives on the gritty stuff of pharisaical sectarianism, it is little wonder that specialists in friction are the result. But the ecumenical ones, knowing now the virtues in the vitamins of ecumenicity, seek

to grow from more to more, in an ever-widening fellowship.

Here then is the present high privilege of all who live and work in the little churches on the prairies, and small towns, and cities of our expanded civilization today. The great ones of the earth have done, so far as they have gone, a great ecumenical piece of work in macrocosmic fashion. It is for us, the little ones, to do, in our own sphere, as good a job, if not even a better one than they. Such will see to it that they support, wholeheartedly, every activity leading into the wider appreciation and fellowship of each other. They will align themselves with the local ministerial alliance or association. Their specialty will be the increasing of fellowship rather than the increasing of fences. Then will the microcosmic end of ecumenicity keep step with the macrocosmic end, and the day will be brought nearer when the whole round earth can be bound together in one holy and wholly ecumenical fellowship.

If Nobody Cared

If nobody smiled and nobody cheered
And nobody helped us along.
If each, every minute looked after himself,
And the good things all went to the strong;
If nobody cared just a little for you,
And nobody thought about me;
And we stood all alone in the battle of life,
What a dreary old world it would be!
Life is sweet because of friends we have made,
And the things which in common we share;
We want to live on, not because of ourselves,
But because of the people who care;
It's giving and doing for somebody else—
On that, all life's splendor depends;
And the joy of the world, when it's all added up
Is found in the making of friends.

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"Rising costs and state-supported colleges pose a threat to independent, privately-endowed, institutions," said Henry Ford II, Pres. of the Ford Motor Company, at a meeting in New York City, early in Dec., 1948, and we cannot be too optimistic about the ability of endowments and endowment income to do the job."

He added, "Yet, I think it is of the greatest importance that independent colleges and universities not only survive, but provide the stiffest sort of competition for the educational institutions which depend upon taxes. I am very much against an educational system that depends entirely upon the state with a capital 'S'—centralized under Government control or supervision."

"I am against it because I don't think it would be worth what we would pay for it, as it would suffer from all the faults of every monopoly, and grow fat and unimaginative; it would continually take the easy way, but worse than that, it would tend to teach the views of the Government in power."

The Editor's Columns



That Oldest Rule of Conduct

THE Golden Rule is the oldest of all rules for the conduct of human life.

In the Egyptian Book of the Dead it reads: "He sought for others the good that he desired for himself. Let him pass on."

In the sacred writings of the Hindoos is this version: "The true rule of life is to guard and do by the things of others as one would by his own."

The Chinese declare that Confucius said: "What you do not wish done to yourself, do not do unto others."

The Persians were taught in their ancient religion: "Do as you would be done by."

The wise men of Greece advised: "Do not that to a neighbor which you would ill take from that neighbor."

Roman law said: "The law imprinted on the hearts of all men is to love the other members of society as themselves."

Gautama Buddha taught his followers: "One should seek for others the happiness that one desires for himself."

Mohammed wrote: "Let none of you treat his brother in a way he himself would dislike to be treated."

And in the very heart of the Sermon on the Mount, Jesus Christ said to His followers the words which we have come to call The Golden Rule: 'All things whatsoever ye would that men should do to you, do ye even so to them.'

This Christian version of the Golden Rule is interesting in two important respects. It includes all that comes to the world in other faiths and through other religious leaders. The fact that this same rule of life comes from so many sources indicates, of course, that it is inspired of the Father who brings His truth to earth in sundry ways and in divers places.

The second important respect which makes the Christian version of the Golden Rule interesting is its positive character. It is not merely a negative manner of conduct; the initiative rests with the Christian. It is the weapon with which the follower of Jesus adventures grandly into the world of evil, and with the spirit and technique of the Golden Rule introduces men to the sort of living possible only through fellowship with God in Jesus Christ our Lord and Redeemer. The practice of the

Golden Rule—and as stated in the New Testament, it must be practiced—creates a new age and a new quality of life on earth.—*Charles Haddon Nabers.*

According To Your Faith

AT LEAST three million people have moved to the Pacific Coast since 1940. The expected shrinkage after the war did not occur, and most of the "temporary" housing projects are still in use. The great majority of the newcomers have a Protestant background, but comparatively few of them have become identified with existing congregations. Some new churches have been established, but for the most part the multitude still shepherdless. Denominational executives were the first to become aware of what was happening; some pastors followed at a respectful distance; laymen by and large failed to discern the dawn of a new day. Their interest was exhausted in cordially greeting those who came to church under their own power and in feeling a warm glow of satisfaction over budgets easily met and auxiliaries more adequately staffed than usual.

However, several of the communions have some good stories to tell. Here are three which show what might have been done on much larger scale:

A minister who had just retired from a forty-year pastorate of a great church in the Midwest came to the Coast to be near his children. The local executive of his denomination took note of his arrival and also remembered an untilled field that had been assigned to him by the comity council. He promptly put two and two together. The "retired" man was agreeable to further adventures and in early September this unusual announcement appeared on the church pages: "Rev. and Mrs. invite you to worship with them Sunday morning at Avenue." In a few weeks this was added: "100 members by February 1st." That crucial date found 100 persons gathered into membership, and transformed the slogan into "150 members by Easter." So it went. Now the preacher who was "through", heads up a church with a membership of 618. It raised \$47,000 for

poses last year, and it ranks fourteenth in ecclesiastical unit of some seventy churches. Several of them are nearing their centennial. In a prosperous suburban city one of the leading congregations had fallen behind by reason of internal troubles and its prospects were decidedly dim. Nevertheless a nationally known minister who had just resigned the longtime pastorate of a large city church with over 2,000 members, was willing to accept the challenge of an unpromising situation. In the last few years his diligent pulpit and pastoral efforts have restored the church to a place of community leadership with a membership of 2200. In its ecclesiastical unit of over seventy churches it stands fourth in number of members and second in the amount of money contributed for all purposes (\$56,000). This brother has two sons in the ministry, and as was true of the preacher first mentioned, his ample experience doubtless obviated mistakes which might have plagued the steps of a younger man.

The third incident features youth. A new seminary graduate was appointed to a church with fifty members in a medium-sized city. He was expected to administer an anaesthetic and then dissolution had come to provide a decent

burial. Then at the year's end he would be appointed to a congregation more in keeping with his recognized abilities. The young man soon developed other ideas. The church made so much progress the first year that the sentence of death had to be postponed and continuing growth made carrying it out impossible. Now after eleven years, the membership stands at over 2,300, Sunday School attendance is 600 and ministerial salaries amount to \$9,600. The property valuation is \$237,000. In its ecclesiastical unit of over 300 churches it stands ninth in membership and sixth in salary.

In none of these cases were the circumstances more favorable to gospel cultivation than they are in many others. All of them were favored in the sort of men assigned to leadership. The line of demarcation does not run between age and youth, but rather between the men who are satisfied to glance at the things which are seen and those who are resolved to fix their gaze upon the invisible. The latter are willing to take a chance. They are gamblers for God, as Paul was at Troas.

According to your nerve, so be it unto you!
—Edward Laird Mills.



WOULD YOU LIKE TO HEAR YOURSELF PREACH?

A LAYMAN who signs himself "Demos" in *The Methodist Recorder*, London, gives pointed advice to both ministers and congregations. He feels that the minister would be both surprised and enlightened by listening to himself preach occasionally. He says:

A minister has been expressing his astonishment at hearing his own voice in a recorded B.B.C. sermon. He would never have recognized it as his own. "All sorts of queer solecisms and odd pronunciations fell upon my astonished ears," he says, "and the experience was both interesting and humiliating. I shall do my best to correct the more obvious faults!"

He adds that it might be an excellent thing for every minister to hear one of his own sermons. "So many have acquired pulpit drones and other tricks of speech that the man in the pew finds distracting and offensive." It would be a good thing if every District could possess a recording apparatus and compel every preacher to listen to one of his own sermons!

* * *

As one who sits in the pew I can appreciate the truth of what the broadcasting minister says. Not that we who listen are unsympathetic. We realize how easily a preacher develops mannerisms. He is quite unconscious of them; unless his wife has the courage to be his candid critic! If he knew about them he would (or should) be anxious to correct them. Sometimes they are overworked tricks of speech.

The other day, for example, I heard a preacher six times during one sermon, beg his congregation not to misunderstand him. They might well have retorted that it was his job to make himself understood!

(See page 260)



America For Christ

A resolution was introduced into the House of Representatives on March 1, 1949, by Hon. Albert M. Cole of Kansas, which would acknowledge the rights of Almighty God as a party to the Constitution of the United States.

The principal parties whose rights are now recognized in the Federal Constitution of the U. S. A. are—

The Federal Government
The Sovereign States
The Individual Citizen

The question of the rights of man has always been of paramount interest in the United States, and the first ten amendments, known as "The Bill of Rights," are intended to safeguard the rights of man in the Constitution of the U. S. However, the question of "civil rights" is still a red-hot question in the nation.

What of the rights of Almighty God? Is He a Party Whose rights should be considered in the Constitution of the U. S.? How does this bear on our nation's historic principle of separation of church and state? Is there any relation between the recognition of the rights of Almighty God and the recognition of the rights of man?

These are questions which have been projected into the national forum for discussion, and literature in support of the affirmative may be had from "The Christian Amendment Movement," 914 Clay Street, Topeka, Kans.

Foundations of Usefulness

"The foundations of usefulness are sound health, trained intelligence, the will to work, joy in work, knowledge of how things are done, skill, friendliness, the ability to find a job, the habit of growth on the job, and capacity to take one's part in the management of civic and industrial affairs. Our highly technical and specialized civilization often requires each man to do a small job that fits into a large pattern. It enables us to work

shorter hours and to have more things. We cannot all work at tasks we like all the time. There are many lowly and often disagreeable and dangerous tasks. But we can do our part well in the best job we can find and be happy that we are useful to our fellowmen. Usefulness is the first test in choosing a vocation. We are happiest when we are most useful, and each year should see us growing in usefulness.

This quotation from "speech pointers," by Elmer Morgan, in the Journal of NEA, May 1949, is followed by equally pertinent comments on—

Plan Early For Your Vocation
Determine To Be Useful
Decide What You Want From Life
Cultivate Good Habits
Improve Your Personality
Relate Knowledge to Your Life
Learn How to Develop Skill
Train for Your Vocation
Find Yourself a Job
Make Good on the Job
Food for Thought

all of which contain suggestions for Patriotic addresses, as well as character-building ideas among our young people. Your local library or Superintendent of Schools will have the NEA Journal

American Education Week November 6-12, 1949

Realization is dawning upon leaders in all fields of endeavor that child-training is the one all-important privilege of a nation. Religious, moral, academic, vocation, and physical training are all important in building citizens. Now is the time to formulate plans for the observance of American Education Week, in which all community leaders will take part.

Secret of Meeribad

This pageant, designed as a radio broadcast, was printed on pages 243-246 of January 1933, issue of *The Expositor*. The Muezzin call is printed on page 246, and copies of the January, 1933, issue are available at 45 cents. We have no typed copies of the pageant.

Northfield Missionary Conference

Scheduled for July 5 to 13, Northfield, Mass., by the Foreign Missions Conference, Home Missions Council, the Missionary Education Movement, and the United Council of Church Women, the program will include seminars, workshops, formal sessions, and more than a score of outstanding missionary leaders from Europe, Asia, Canada, and the U. S. will take part in the program." Detailed information may be secured by addressing Miss Edith Lowry, Co-Executive Secretary, Home Missions Council, 297 Fourth Avenue, New York 10, N. Y.

Silver Bay, N. Y., Conference

Christian World Missions, Silver Bay, N. Y., July 13-20, offers an impressive series of classes and seminars. Information may be had from Rev. Gilbert Q. LeSourd, 156 Fifth Avenue, New York 10, N. Y.

1949 Winona Lake Conference Dates

Oriental Missionary Society
June 21-26
School of Missions
June 22-28
School of Theology
June 22-July 29
Christian and Missionary Alliance
June 26-July 3
Youth Week
July 3-10
Youth-International Convention
July 10-17
Bible Conference
July 17-24
School of Sacred Music
August 1-13

Toward The Christian Home

A 32-page booklet, above title, compiled by Florence M. Sly, eight chapters, beginning with "A Home That Is Christian," and closing with "The Family Needs the Church," may be ordered from Bethany Press, 2700 Pine Boulevard, St. Louis 3, Mo., 45c a copy, and is designed to provide practical help to leaders in Christian Education, who recognize the home as the bulwark of the Christian Church. Need for child-training in the home is recognized as a "must" if thousands of children are to be saved from destroying their lives through law-breaking and crime. This is a Church, parental, school and community responsibility.

Citizenship

As America takes inventory of its great blessings, National Holidays increase in meaning to old and young. Looking backward, all citizens will breathe sober prayers of thanksgiving for the leadership and courage of days gone, which protected and guided this great land toward a better day; looking forward, all citizens will rejoice in the responsibilities placed in the nation's keeping to carry out the destiny of believing, trusting, working men, women and children, through the guidance of Almighty God.

* * *

Readings Suggested to Supplement Local Programs

"Our Service Flag," by William Herschell
"Decoration Day," William Wadsworth
Longfellow
"In Flanders Field," John McCrae
"The Flag Goes By," Henry H. Bennett
"Your Flag and My Flag," Wilbur D. Nesbit

Suitable Hymns

"Rock of Ages"
"Lead Kindly Light"
"America The Beautiful"
"Ein Feste Burg"
"O God Our Help in Ages Past"
"Holy, Holy, Lord God Almighty"
—By Rev. Lewis Keast.

Five Polio Precautions For Parents

Five precautions for those in charge of children during the epidemic danger period,—May through October—with peak during hot, mid-summer months, are announced by the National Foundation for Infantile Paralysis, in its warning that the 1949 season is here.

Five Easy-to-Follow Rules

1. Avoid crowds and close contact with other persons.
2. Avoid over-fatigue from too active play, exercise, or irregular hours.
3. Avoid swimming in polluted water. Use only beaches or public pools declared safe by local health authorities.
4. Avoid sudden chilling, remove wet shoes and clothing at once, keep extra blankets and warm clothing handy for sudden weather changes.
5. Observe the golden rule of personal cleanliness. Keep food tightly covered and safe from flies or insects. Keep garbage tightly covered until disposed of, either through collection by authorized community means, burned or buried.

Symptoms Listed by the Foundation—

Headache, nausea, upset stomach, muscle soreness, stiffness, or unexplained fever. Early diagnosis and prompt treatment by qualified medical personnel often prevents serious consequences.

Letters To Jack

"Letters to Jack," by John W. Brush, is an informal discussion of questions that trouble our young people. The author admits frankly that "there are other books that cover about the same ground, but there seemed a place for the informal touch, with no resemblance at all to a text-book, hence the looser style than a catechism or a systematic book of doctrines."

The booklet of 50 pages, bound in art paper, published by Judson Press, 60c each, or \$6.00 a dozen, will make an excellent gift to any young person, and will be assured of many readings.

Vacation Bible School Work Books

God's Little Children, Beginner Workbook, 36c a copy.

Living as God's Children, Primary Workbook, 44c a copy.

In God's Pathways, Senior Workbook, 44c a copy

are available from Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Mo., 8½ x 11 in., attractively illustrated heavy paper binding. Leaders and teachers will like these helps, and children will find the assignments gauged to their needs.

The Holy Spirit

In the Moffat translation "Spirit" is capitalized, as it should be, to bring out the original meaning. It is not a spirit of wisdom and revelation that is meant, as we commonly speak of a spirit of loyalty, but the *Holy Spirit*, the third Person in the Trinity. What a wealth of meaning is thereby disclosed!

The SPIRIT OF GOD is the Teacher sent down from above to give us individual instruction in the things of Christ. How great would be our rejoicing were we granted the rare privilege of studying under the greatest living genius in art, in music, in literature, or in any other chosen field of creative endeavor. But we as Christians are immeasurably more richly blessed in having the Holy Spirit teach us day by day amid all the vicissitudes of life, to know Jesus our Saviour more intimately and to live Him more eloquently before men.

The Spirit of God ever waits to teach each one of us to know and to live Christ!—C. Norman Bartlett, *Moody Monthly*.

God Works Through Us

God can grow trees and lift mountains, fill space with singing stars, and people the earth with bright-eyed babies. God can stretch the

seas from continent to continent, weigh the nations as dust in the balance, and fill the earth with His glory. BUT—He has so arranged things that He works through His followers. God needs our help in the saving of a lost world—in comforting a broken heart, making the desert blossom for those from whose lives the light has gone.

Let us this day resolve to help God in His work by living up to this resolution:

"I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God."—John H. Vincent.

Paste Formula

A reader offers the following as a printer's formula for making paste, and although we have not yet tested it, we are passing it on to any reader who wishes to try it out.

Dissolve 1½ oz. of Gum Arabic (secure at any drug store) in 1 qt. of water, then mix into it half pound of flour. Heat the mixture and add ¾ oz. of Sugar of Lead and ¾ oz. of Alum mixed and dissolved in water before adding to the heated mixture. Stir well, bring to boiling point, remove from heat, continue stirring until cooled. Add four drops of Carbolic Acid to keep sweet."

Is Communism The Answer?

The American Tract Society, 21 West 46th Street, New York 18, N. Y., has available a new 16-page folder, entitled, "Is Communism the Answer?" by Rev. Robert I. Wells, Chicago pastor, who formerly was an infidel and active Communist worker, and since his conversion has devoted much time to writing and speaking against the Red menace. This folder is not an attack on any political party, but an exposure of the origin, nature and objectives of atheistic communism. It is especially designed for use among young people where communistic influences are seeking to take root today.

Smoke Screen

This volume of 126 pages, by Samuel E. Pettengill, is according to the foreword "written to demonstrate that we are moving toward National Socialism, and that from now on, we should move away from it." Further, "It is not intended as a partisan discussion, but it is political in the sense that the American Con-

ution is political," The book is \$1.00 a
y, cloth bound, and may be ordered from
America's Future, Inc.
205 East 42nd Street
New York 17, New York

Pyramid of Prayers" Launched Aid Child

A "Pyramid of Prayers" in behalf of a six-year-old boy was initiated by a group of friends and neighbors of the child's family in Buffalo, N. Y. The child is the victim of a rare type of brain tumor, and the appeal for prayers is in the form of a printed folder, distributed in the neighborhood and among friends. It contains a reprint of a news item regarding the stricken child, and says—

"This little folder is in no sense an appeal for funds or material assistance for our little Wayne Maury, whose story is told in the reprint on the next page.

"The neighbors and friends of the family are just making this genuine effort to persuade as many people as possible to call upon the Lord through prayer to cure this humble child.

"We have faith . . . we believe in prayer . . . and we believe in miracles. Medical science seems helpless, and Prayer can be the answer. There is one great chance for Wayne . . . in the Court of Last Resort, God."

(Here may be the pattern for the answer to many of our needs. It may be that acceptance of "where two or three are gathered together . . ." and acting on that promise as though we believe it, will yet come into favor. Eds.)

New Theme Story From Hollywood, California

Accompanying a recent picture of Virginia Mayo, appearing in the column carrying the name of Louella O. Parsons, we read this welcome story—

"Virginia gets plenty of publicity about her figure and her talent for wearing bathing suits, but less is known about the Sunday School work she does at the Hollywood Presbyterian Church. Recently, Virginia, Mike O'Shea, Dennis Morgan and Colleen Townsend starred in a religious drama at the church. These four are active in church affairs for young people."

"Christian people over the country should know the names of these young people, and their church activities, not only to give encouragement to that phase of their work, but to support decent pictures in which they appear, thus securing more and more pictures starring such young persons, and what they stand for.

Let America Be On Guard

Under the title, "A New Government Proposed for U. S." the following story was sent out from Washington, D. C., through U. P. facilities, April 18, 1949:

A sweeping government reorganization that would concentrate legislative and executive power in a supreme national council was proposed Sunday in a book published by the Brookings Institute.

The National council would pass laws, choose the president and his assistants and set general policy. Under the plan, the present House of Representatives would be abolished but the Senate would be retained with curtailed powers.

The proposal, which would require wholesale amendment of the Constitution, was made by Arthur G. Millspaugh, former State Department official and political scientist at Johns Hopkins University.

Harold G. Moulton, president of the Brookings Institute, emphasized in a preface that the purpose of the book is "to stimulate, clarify and focus discussion" on a number of "highly debatable issues." Mr. Millspaugh's recommendations are "in no sense to be regarded as an Institute pronouncement," he said.

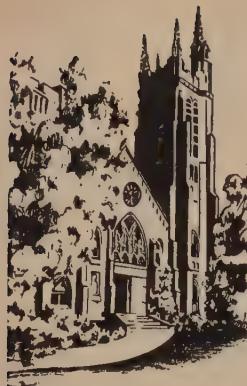
Mr. Millspaugh called the present U. S. governmental setup an "18th Century government," which, he said, needs modernizing to meet today's requirements.

Let America accept Dr. Moulton's challenge in the preface of this volume, "and focus attention and discussion on these highly debatable recommendations and issues." Does America want its government changed? with authority centered in the hands of a few? Is not this the very thing that has brought slavery to the peoples of many lands? Taking over a government where authority is centered in the hands of a few is a simple procedure, as many nations have learned to their sorrow.

Prayer Chamber For U.N. Capitol

The New York Times says the U.N. will set up a special chamber for prayer and meditation in its new Manhattan headquarters. (Lake Success, N. Y., April 18, 1949). An order for construction of the chamber, along simple, non-denominational lines, has gone out to architects, according to the Times.

"Secretary-General Trygve Lie issued the order, it is believed, in response to demands from religious believers that the U.N.'s skyscraper capitol contain facilities where persons of all religions might pray for the guidance of diplomats."



THE PULPIT

WHAT IS TRUTH?

NORMAN E. NYGAARD

WHAT is truth? That is not always an easy question to answer. Few of us can return a pat or ready reply. To be sure, there are some good folk who proclaim with absolute certainty that they know and advocate truth. In the field of politics, members of both political parties, by implication, make their opponents seem liars, themselves the advocates of truth. In the field of religion we find those who thunder from their pulpits mighty absolutes. They possess the truth. All who disagree with them are wrong.

The question was asked, of course, by Pilate. And Pilate was a great phrase-maker. With a sense of the dramatic, he points to Jesus, as the Master stands before His enemies on the porch of the Roman Hall of Justice, and says, "Behold the man." With a fine flair he refuses to budge when the Jews object to the inscription which is placed on the cross, "Jesus Christ, King of the Jews," and says, "What I have written I have written."

Pilate stands among the great of the earth; in his turn plays many parts. He stands with Shakespeare, who wrote, among many great lines: "All the world's a stage, and all the men and women merely players: They have their exits and their entrances, and each man in his turn plays many parts." He stands with Abraham Lincoln, who said with dramatic emphasis, that "Government of the people, by the people, and for the people shall not perish from the earth." He stands with Winston Churchill, who said, in a moment of inspiration concerning the Royal Air Force: "Never have so many owed so much to so few."

Sometimes phrase-makers are intensely in earnest. Sometimes they are humble, like Abraham Lincoln. Lincoln was almost apologetic when he delivered his address at Gettysburg. Yet it will live forever among the masterpieces of the English language.

Westminster Presbyterian
New Lisbon, Ohio

There are several things to be noted about this question, however, which may aid us in our own search for truth. The first, I think, can best be put in the form of a question. Is this: What of Pilate's attitude as he asked the question?

A little college girl once asked the question of me. She was deeply disturbed by her inability to reconcile the teachings of her Bible and science professors. Her Bible professor spoke with authority in the field of Biblical interpretation. To some extent, in regard to his story of the beginnings, he invaded the field of science. She felt also that, in the teachings, her scientific professors, went over into the field of religion. She was hopelessly muddled. She had lost track of God: but she wanted terribly to find Him. And so, with tears in her eyes, she asked me the question: "What is the truth about God? Will I ever know Him? Will I ever find Him?" That one attitude, sincere, eager, tremendously earnest.

I wish I knew what was in Pilate's head when he asked his question. In some respects the question seems almost to be a sneer. Yet I doubt that it was that. Jesus probably would have had nothing to say to Pilate if the latter had been one who merely jeered. You remember that He stood silent before Herod, the play-boy. Nor do I believe that the Roman State Department would have chosen a man who would sneer at unfortunates, to be one of their governors.

Lord Bacon offers still another explanation. He said, in commenting upon the passage, that Pilate's question was jokingly put, adding that it was a joke in the worst of taste. Again I doubt whether a judge of Pilate's caliber could have indulged in cheap wise-cracks. The judge of a police court, with an eye on the reporters, often indulges in questionable humor: the judge of a supreme court never. Even the most hardened criminal before such

magistrate is sentenced in a dignified and man manner.

But, then, is Pilate perhaps dead in earnest?

Does he really want to discover the truth? Or is the question asked in a friendly, sympathetic manner? Certainly the record shows that he went to considerable lengths to free Jesus. Considerable lengths—but not all the way! He stops short of the heroism which he should have shown. Perhaps the question itself gives some indication of how far short he did stop. What is truth? Is it not, perhaps, mere expediency? A man has to think about his career. He must remember in this situation that there is a powerful bloc of ecclesiastical politicians to placate. It is wrong, to be sure, to condemn an innocent man but, after all, if that is what the people want! There is shoulder-shrugging in the episode of the washing of his hands. Are we not fair, therefore, in saying that there is a vein of cynicism in the question as it is asked? And cynicism is usually a veil to cover our failures, our lack of courage. Perhaps we long to be heroic, to have a light of adventure in our eyes. Yes, but we don't quite dare to pay the price. And so we shrug our shoulders. Well, what after all is truth, or virtue, or faith, or love? And as we ask the question on that wise we regard ourselves as very sagacious, very practical. We know on which side our bread is buttered.

If we are like Pilate in that respect let's remember that the cynic has never accomplished anything in the world. His attitude is purely negative. Really, he doesn't even criticize. He merely lifts his eyebrows. And the record of Pilate is clear to this day, especially as it is expressed in our great creed, for the phrase which we remember this Roman judge and governor is this: "He was crucified under Pontius Pilate."

But there is a second observation which we must make in all justice. Truth is not always to be discerned. There are many questions which do not, upon analysis, always yield just the answer. Years ago, when I was in college, our debating team made a rather remarkable record. We were not, by any manner of means, the most polished speakers in our debating league, but we had a great string of victories. And we won because we completely covered the ground of our opponents. We knew their arguments better than they did themselves.

More often than not, we went into a debate completely undecided in our own minds in regard to the wisdom or justice of the position which we were to uphold. But, knowing the weaknesses of our own side, we knew the weaknesses of our opponents as well, and we

played, of course, upon those weaknesses. But often, by the end of the season, we were completely undecided in our own minds as to the wisdom of the position that we had espoused. We often asked ourselves the question, "What is truth?"

Think, also, if you will, about some of the questions of conduct concerning which the Christian Church is quite undecided. What about our use of the Sabbath day? There are a diversity of opinions in regard to the most wholesome way to keep the day holy. At the one extreme there is the aversion of good Scotch Presbyterians, even to "whistling" on "the Sawbath." One should not prepare a meal on a stove, a gas, or an electrical range. One should not even go for a stroll. One ought, instead, to spend the day in pious meditation. Others still can see no objection to golf or fishing or picnicking on the Lord's day, provided they first go to church.

There are diverse views in regard to dancing, to card-playing. Christian people are not of one mind regarding temperance or prohibition. They differ in their attitude toward marriage and divorce. Some of us have very dogmatic views upon these subjects: others of us are often frankly puzzled to know what ethical standard is the true one.

We have no right to hide behind mere generalities when we are faced with decisions in which the truth is crystal-clear. Pilate really didn't need to know what abstract truth was, when he was dealing with a situation involving one particular application of truth.

The truth, which Pilate knew, was that Jesus of Nazareth was an innocent man, that He was innocent of any wrong-doing. Pilate knew what his duty was as an agent of Roman justice. It was up to him to release Jesus no matter what the consequences might be. A judge who is susceptible to pressure is no true judge. A man need not accept a monetary bribe to be guilty of bribery. Circumstances alter cases, we sometimes say, in justifying our position. Yes, and circumstances make cases as well. The truth involved in Jesus' position was crystal-clear. The Master was innocent of all wrong-doing. Pilate himself said so. "I find no fault in this just man," were his words. Only a coward could hide behind the subterfuge of such a question as "What is truth?"

Well, enough for Pilate. What of ourselves? We are often faced with decisions similar to his. Yes, we in the ministry find ourselves confronted by situations of that kind. When we were younger and dared to preach the truth as we saw it. But sometimes, as we became

older, we felt that we had to temper our preaching to the moods of our congregations. We preach fearlessly on themes which we know would offend no one in the pew. We hesitate to speak out on controversial subjects.

A good elder in the California church issued a kindly but sincere warning against a series of studies which I was preparing on migrant workers, this during the time when their unhappy trek from the dust bowl of the Middle West to what seemed the Promised Land of California, was resulting so disastrously for them. "This is a political hot potato," he said, "we'll have to steer clear of it in our church." I agreed with him so far as its heat was concerned. It certainly was a hot potato politically: but it also had tremendous moral and spiritual implications. By Jesus' definition, these people were our neighbors and we were treating them like cast-offs. We went through with the series of meetings, to be sure, but the opposition to them was tremendous.

A week after Pearl Harbor I wanted to invite the Japanese Christian Union Church congregation to an evening service and fellowship tea. Again a good elder, a Spanish-American War veteran, expressed his opposition. Californians might regard such a meeting as treason. All Japanese, Issei and Nisei, were suspects. Could we afford to identify our-

selves with them, when the feeling against them was so strong? They came, and we found their patriotism, their love of America, was stronger even than our own. But we must be careful. The Church can't afford to be identified with unpopular causes, with unpopular people. That was the same decision that Pilate reached. This man Jesus was probably sincere, but it wouldn't do to involve his administration with One whom the powers that were opposed.

So often we lay hold upon half-truths or should we say "little truths"—and cling to them because we are frightened at the greater sturdy truths. The sturdy truths are so uncompromising. They demand so much from us. Sturdy truth demanded of Pilate that he release Jesus. But there was a little half-truth to which he could cling. The half-truth was this: that opposition to Jesus is strong. This is a political hot potato. It would be wise to yield to the high priest and his cohorts, for they have the ear of Rome.

What is truth? Intuitively we all should know and recognize it. Dare we face up to it, embrace it, stand for it courageously in the world? We face crises involving truth almost daily. We can meet them, as Pilate did, with a quip, "What is truth?" Or we can meet them in the spirit of Jesus who said, "I am the way, and the truth, and the life."



LIGHT IN A DARK WORLD

AARON N. MECKEL

Luke 21:28.

ONE rather celebrates the spirit of a Ralph Waldo Emerson in those oft-quoted words of his, in Boston Common, when an alarmist came up to him and said: "Mr. Emerson, have you heard that the world is coming to an end?" Recall his classic reply: "Well, just let it! We will get along just as well without it."

When the alarmists came to Jesus and asked Him about the end of the world, He told them that it is not for men to know; that the times and the seasons are in God's hand, and it is best to leave it there. In this twenty-first chapter of Luke's Gospel, from which we take our text, the Lord does not deny the fact of "tribulation times". Here are His words: "There shall be upon earth unrest of nations, revolutions, the empires of the world falling

right and left. Men's hearts shall fail them for fear of the unexpected." But Jesus never left the matter there. He would not have the people frightened—as so many people are these days. Jesus rather said this: "There is a work to be done; do it. There is a judgment to be wrought; help work it out. There is the Kingdom to be forwarded upon the earth. Work together with God while you can, so that the Kingdom will come." Jesus would not have us sit down, like a gloomy Jonah, having pronounced his doom upon recalcitrant Nineveh, waiting for things to smash. Mental and spiritual health demands that we face up to the day in which we live with all of its truculent and astounding events and make the most, rather than the least of life.

Now here is our text; a wonderful message that should strengthen our hearts and fortify us to "dig in" and do better for our Master. "When these things shall come to pass—all

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unrest and all of the revolutionary urge among people, all these strifes and this evident hatred between some of the nations—“lift up your heads. Look up! Behold your redemption draws nigh!” In other words, when the test comes, do not bury your head in the sand; but *look upwards*. Through these very events, if you will make a heroic, creative response to them, the Kingdom of God will draw nigh. *That is heroic, and response.* Carlyle once said that the ultimate question in life is this: “Wilt thou be a hero or wilt thou be a coward?” And so, lift up your heads. I remember a man who used to say: “When I look within, I am ashamed. When I look about, I am frightened. But when I look up to God, I am brave and I am strong.” “Lift up your heads,” He says to us in these times. “Look up!” For by a heroic response you may help God bring the Kingdom closer.

I

There is abroad in the thinking, and the discussion, and the planning of men, a new note of realism that has been lacking for a long, long time. Healthful realism! It has a definitely Christian vintage about it. We are beginning to learn that our secular religions are not enough to cope with the tremendous demands of this exigent hour. We need to go deeper, to more basic things, if the demon that possesses contemporary humanity is to be cast out. And so we are paring back to the basic qualities at the heart of Christianity. Here, for instance, is a student of civilizations, Arnold Toynbee, who is telling us that twenty-one civilizations have gone to limbo; and ours might be the next. Here, for instance, is Garrison, that massive-minded sociologist of Harvard, saying that our culture has gone senseless; it has gone spiritually rotten and decadent, and unless that culture is spiritually renewed from the heart out, it will be “one with Nineveh and Tyre.” What we call “an automatic sense of progress” a la Herbert Spencer, *that bubble* has been pricked. The four horsemen of the apocalypse—War, Pestilence, Famine, Revolution are abroad. Swinburne, the poet, saying in his day, not “Glory to God in the Highest,” but “Glory to man in the highest. Man is the measure of everything!” That sounds a little out of date in days like these.

Will Rogers used to help the down-and-out cowboys. On one occasion, one of them came to him. Evidently the only saint he knew was John Barleycorn. He came to Will Rogers and began to brag about all of his exploits. He had ridden this horse and that horse. Whereupon Will Rogers looked at him and

rather pityingly and understandingly said: “Brother, you’ve never ridden any horses. You’ve been rid. You’ve been rid.” Emerson long ago said: “Things are in the saddle and are riding mankind.”

In the midst of it all, Christian people who want to think, are interested in what attitude to take. When these things come to happen then what shall we do? Imagine they are not here? No! Bury our heads in the sand? No! Jesus Christ speaks to us saying: “When these events shall come to pass, look up. Lift up your eyes on high, for even within them your redemption may be drawing near.”

One thinks of Ben Franklin, at a great impasse of our national history, standing on his feet and saying, “Sirs, I have lived a long time, and the longer I live, the more I see convincing proofs of this truth—that God governs in the affairs of men.” That kind of thinking, that sense of realism—not to be found everywhere, mind you; but to be found definitely in evidence today—is all on the bright side. I hail—I rejoice in it—a new, healthy note of realism. “Lord, to whom else shall we go, Thou hast the words of eternal life.”

II

The very truculence of the enemy, the dire nature of the events of the world we live in and face, are causing Christians to re-discover one another, in Christ. So over in Europe we have actually seen Protestant, Roman Catholic, Anglican, Greek Orthodox and sometimes the Jew, stand shoulder to shoulder against the one enemy that would destroy everything worthwhile. I rejoice to think that as men who love God and would serve Him, stand together at Armageddon, they discover the truth about each other. The little prejudices that separate men take to their heels and great common denominators of faith come out and reveal themselves again. Truly has it been said: “When it gets dark enough, the stars come out.”

I am not arguing for a superficial uniformity which, on the one hand, wants to cancel our honest, relevant convictions. Or, on the other hand, insists that we must agree on every jot and tittle, when it comes to church policy or creed. I am reminded of two little churches in New England across the street from each other. Neither one could support a minister. Yet there they were, scowling at each other across the thinness of a road. And do you know what they separated on? Well, they both believed that Adam fell, as they said. But one church believed that he fell from the beginning and the other church believed that

he fell later on.

Christians the world over are discovering there is power in standing together. I am convinced that the people of our churches want it, not a superficial uniformity, but unity of spirit, unity of endeavor. "I pray that they all may be one in Me," so prayed the great Founder of the church.

Someone has referred to the formation of the World Council of Churches as the number one event of our Generation. A wonderful message went out from Amsterdam. Listen: "The formation of the World Council of Churches at Amsterdam is a great event in terms of Christian fellowship, uniting men everywhere. A fellowship transcending nation, color, creed, uniting men in common Christian endeavor." "Our Aim," said Amsterdam, "will be to bring about the reconciliation of humanity through the good will of men everywhere; our aim shall be to endeavor to do away with disputes and to see man's great need in the light of God's great remedy; man's disorder in the light of God's design." Men by the hundreds in that great church at Amsterdam, marched toward a common altar, to worship at the feet of a common Lord, to pledge themselves to a common aim. Men black, men white, men red, men yellow, men shaven, men with long flowing beards, men with long floating garments upon them, men in plain business suits from America; but all marching as one in the living God. "We are not divided," says the great hymn, "all one body we. One in hope and doctrine, one in charity." Recall the words of Ben Franklin at the signing of the Declaration of Independence, "From now on, we either hang together or we hang separately."

III

So we notice not only a new sense of realism abroad, not only do we realize the growing trend toward real Christian unity, but this other thought, a new insistence on personal religion, personal genuineness, personal integrity. This chain cannot be forged with rotten links. It is the grim realization that we humans cannot high pressure our way into the kingdom of God, with all of our mass methods. It is the realization, if the Kingdom is to come, and if the Aegean stable of human personality is to be cleansed, that we must begin with new men, new people—what the New Testament calls "the human being created in the image of Him that created him." Something basic. Something without which we won't get very far—a new creature. It is cynical old Diogenes again, out on the streets

of Athens at night time, pushing his lantern into the faces of the men he met. When they asked him what he was looking for, he replied "For an honest man!" And Jesus Christ, our great leader and the Sovereign of His Kingdom said: "When you speak of the Kingdom of God, do not say Lo here, Lo there." For the Kingdom of God is within you. That is where it starts and is the rallying point for this thing we call the Kingdom of God upon earth. Whenever we try to take things into our own hands and try to force God's hand and design, we only succeed in bringing the world in pieces about our heads. That impudent little Austrian paper-hanger said: The first thing we are going to crush is the Christian Church and from then on everything will be easy." God had to get rid of Hitler and all of those "yes-men" by the millions, standing by and mechanically shouting, "Heil Hitler!" Not so cometh the kingdom that is of God! The greatest leader of the ages—did what? Look at Him. He gathered twelve men, one by one. He would not have been afraid to ring door bells, as some of our bus ministers seem to be afraid to do! He summoned the twelve, the New Testament says, "that they might be with Him." Then, in the intimacy of friendship He instilled into the very depths of them the love and the power and the truth of God. One of them let Him down. But on the shoulders of the eleven who stood faithfully, Jesus let down the pillars of the church of God on earth, saying: "Upon this rock I will build my church and the gates of hell shall not prevail against it."

After the great fire which destroyed buildings for one square mile at the center of London, Sir Christopher Wren made an architect's drawing of how he would rebuild London and in the midst of it, St. Paul's Cathedral. The king finally gave him permission to go ahead with the Cathedral. One day Sir Christopher took a workman and sought in the midst of the rubble for a place which would be a marker from which the dome of the glorious cathedral could be lifted up again. And the workman, looking about in the debris, found one word which had been part of an inscription on a tomb. That word was the word, "Resurgam"; "I will arise again." At that point the great architect raised the dome of the magnificent cathedral. It took 35 years to build that dream of Wren's into reality. It is no wonder that at the end, his earthly remains were given hospitality under that dome. Today, as you enter St. Paul's from the north side, you can read over the door these words—and they are words that, you and

yearn for the coming of God's Kingdom, and cherish deeply in our hearts—"Underneath lie the remains of Sir Christopher Wren, architect of this day and of this cathedral.

He lived to be over 90 years of age, but not for himself; he lived for the good of all men." Reader, if thou wouldest see his monument, look around!



WHAT HAVE THEY SEEN IN THY HOUSE?

CLARENCE E. MACARTNEY

II Kings 20:15.

At Plymouth, Massachusetts, where our nation had its beginning, there is a statue to the Puritan Mother. With bowed head, buckled shoes, chaste mien, she stands holding a Bible in her hand. On the base of the statue are cut these words: "They brought up their families in sturdy virtue and living faith in God, without which nations perish." Newspapers and popular discussions deal with foreign affairs, and with financial and industrial and political matters at home. "What is going on in the thirty million homes of America is of far greater importance. When God started to redeem a fallen world, He started with a home, with Abraham, "I will show him, that he will command his children after Me." It was through that godly home that Abraham established, and the generations which came out of it, that all men have been blessed.

Today, then, let us ask that question which God put to the imprudent, boastful and ungrateful Hezekiah: "What is in thy house?" What are the treasures to be found there? Gold, silver, books? "Life"? "Time"? Clothing, a well-stocked cellar, a kitchen with the latest gadgets? Or, is there something else to be found there? A Bible, an altar, the fear of God, the love of mankind? In what respect does your home differ from a worldly home? Some of the things which are to be found in a true Christian home are Godly parents, moral discipline, high ideals and regard for others; prayer, and a relationship with the church.

Godly Parents

It is a good thing to have a godly father; a better thing to have a godly mother; but a still better thing to have what John the Baptist had, a father and mother who were both righteous in the sight of the Lord. There you have the strong foundation for the Christian

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home. St. Paul exhorted the Christian women of his day to "show piety at home." That is the most important of all places in which to show piety, because, there, above all other places, it exerts the greatest influence. The apostle appealed to Timothy by the "unfeigned faith that dwelt in his mother Eunice, and his grandmother Lois." Faith cannot be feigned or pretended at home. Whether it is false or genuine, is at once revealed in the home.

When D. L. Moody spoke at the funeral of his mother he said, "My mother was a very wise woman. In one sense she was wiser than Solomon; she knew how to bring up her children. She had nine children, and they all loved their home. She won their hearts and their affections. She could do anything with them." That, indeed, is the highest wisdom, to train up a child in the way he should go. Before a father or mother can do that, they themselves must have the fear of God in their hearts and an earnest desire that their children shall be also the children of God.

Moral Discipline

It was a provision of the old Jewish law that when a new house was built the builders should make a battlement, or a balustrade, on the roof, so that the lives of the children and any visitors might not be in danger. "When thou buildest a new house, then thou shalt make a battlement for thy roof that thou bring not blood upon thy house, if any man fall from thence." A home without moral discipline is a home without a battlement. It was written of one of David's sons, one who rebelled against him, Adonijah, that his father David had not displeased him at any time in saying, "Why hast thou done so?" Adonijah was one of the worst men in the Bible, and the inspired writer gives that as the reason for it—he was never disciplined; his father had never displeased him at any time in saying, "Why hast thou done this?"

Recently I paid a visit to a town built by two prominent Americans. I walked through the spacious grounds of their estates and through the magnificent mansions which had been their home. Both men were a great credit to American thrift, industry, foresight and character. But their children did not carry on the tradition of their fathers. I asked a contemporary living in the town, about them, and who knew them well. She said of one of these statesmen and millionaires and builders that he was much from home, engaged in his vast business enterprises, and that the sons were left to the care of an affectionate and doting mother who spoiled them by her lack of discipline. The man who said he was brought up *at* his mother's knee and *across* his father's knee, struck a true chord. Religion and moral discipline are necessary for the production of high and useful character. It is a sin for parents to send children out into this cruel and dangerous world without the armor of moral discipline, totally unprepared to face the dangers and temptations of life.

High Ideals and Love for Mankind

In a true Christian home there is always the thought of other homes. The most happy and most comfortable home should feel keenly the unhappiness and the discomfort of other homes. At a University convocation some years ago I listened to an address by the Dean of the University, in which he told of a friend who had come back to America after long service as a missionary in the Orient. He spoke of the changes that he had noted, and many of them for the worse. In particular the passing of the family altar from his own home and other homes. Before he had gone out to the Orient, the family altar had been the bond of unity, and their children were taught their responsibility to others. Now, he said, in place of that there was out and out individualism, every man for himself. Who can estimate the rivers of influence which have gone forth into all places of the earth, flowing from Christian homes where the needs of the world were spoken of and prayed about and children were taught that "no man liveth unto himself," and "he that loveth his life shall lose it." Think of the home of the Beechers at Litchfield, Conn., which sent out the great preachers and reformers and authors, all serving mankind. Think of the home of the Fields at Haddam, Conn., which sent out preachers and missionaries and Supreme Court Justices, reformers and the builder of the Atlantic Cable.

The Family Altar

When Alexander landed upon the shores of Asia, he hurled his spear upon the ground as a token of conquest. As a token of spiritual conquest and dedication the Christian home builds a family altar. If it is more difficult today than it was before, certainly such an altar is more needed than ever before. Who can estimate the power of a family altar in the home? In a beautiful passage Thomas Carlyle speaks of the influence of the prayer of his father and mother, and how daily he saw his mother, the highest upon earth, bow down in reverence before the highest in Heaven. "They are all gone now; vanished all their poor bits of clothes, their piecemeal struggling efforts, their little life—it is all away; it has all melted into the still sea; was rounded with a sleep. O pious mother, kind, true, brave and truthful soul as I have ever found, and more than I have elsewhere found in this world, your poor Tom, long out of his school days now, has fallen very lonely, very lame and broken in this pilgrimage of his, and you cannot help him or comfort him any more. But from your grave yonder in Ecclefechan Churchyard you bid him trust in God; and that also he will try if he can understand and do."

The Home and the Family Pew

A Christian home is a home with a family pew in the church; and therefore, must be a home where the Fourth Commandment is observed. If Sunday is just a week-end for getting somewhere, and for a double portion of pleasure and self-gratification, then there will be no time and place for the family pew. Too many homes grace at the table has disappeared, to be followed by the passing and vanishing of the Family Altar. The last to go, but next in order when the other two go, is the family pew.

The time to start with the children is when they are young. If you wait until the children are ten or twelve, and then begin to bring them to church, it is too late for the habit to become ingrained. Going to church and sitting in the family pew is a habit like everything else. When he came to Thessalonica, where was the Synagogue of the Jews, Paul, "as his manner (habit) was, went unto them" and worshipped with them. Luke tells us that Jesus "as his custom was" went into the Synagogue on the Sabbath day. Paul and Jesus were both regular church-going. Everyone who has sat in a family pew has recollections that are invaluable. Often inattentive and careless though he was, there

ething in that family pew habit which red into his blood and still touches and influences his life today. Early ingrained piety hard to uproot. The world may get hold of man and carry him into a far country of sin and unbelief; but if he was taken early to the family pew, there is always the possibility, indeed the likelihood, that religion and faith come back to his soul.

The family pew is also a matter of discipline. Mothers who see to it that their children get up and get off to school, will often let them lie and sleep on the Sabbath morning.

Now and then I hear of some parent who says that an hour and a quarter service is too long for a child to sit through, and after that, or before, go to Sunday School. How strange that children in this day should have become suddenly so anaemic and weak! One years ago I drove to that part of the country where my father's family had lived all where they were brought up. I was unable to find the house where they lived, or the church which they had attended. All that I found was the quiet acre, where, under the shade of trees, these ancestors slept, and near which had stood the church. I can remember my father telling us how with the youngest brother in the family he walked eleven miles to the church every Sabbath, and when they got to church they listened to an explanation of the Psalm that was longer than most sermons today, and to a sermon that was formidable in its dimensions. Eleven miles! What could happen to a man who walked that far to church today? You would probably have to carry him home on a stretcher!

These things of which I have been speaking, godly parents, moral discipline, love for mankind, the family altar and the family

church, are the things which ought to be associated with every Christian home. Out of such homes have come the strong characters and the leaders in every branch of life. Roger Babson, who has given much study to such matters, said, "I have not been able to find a single useful institution which has not been founded by either an intensely religious man, or by the son of a praying father or a praying mother. I have made this statement before the Chambers of Commerce of all the large cities of the country, and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one."

Men do not gather figs of thistles, or grapes of thorns. Strong Christian characters are not an accidental growth. "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh in vain." Those who build such a home are building for eternity. Did you give a child a godward disposition? Such an impression will last through all ages. Have you taught the child the fear of the Lord? He will respond to that among the angels of heaven. Have you taught him to praise and thank the Lord? Then, forever and ever, and with a seraph's voice and an archangel's harp, he will sound the praises of his Creator and Redeemer while ceaseless ages roll. Did you train a child in the way he should go? Then, after ten thousand times ten thousand ages have passed away, when the earth has disappeared and the heavens have been rolled up like a scroll, and the sun and the moon and the stars have sunk into night, he will still be going that way, from strength to strength, and from victory to victory; for "the path of the just is as a shining light that shineth more and more unto the perfect day."



THINGS THAT ENDURE

(For the occasion of a Funeral)

CHAPLAIN RICHARD BRAUNSTEIN

ext: I Cor. 13:12.

EVERY so often we are halted in our daily chores and tasks, and required to share our time with others who have fallen on hard and met with tragedy. In a sense this is a salutary effect upon our lives because, if but for a brief time, it makes us forget ourselves. We need to be taken away from our own immediate interests to be reminded, as the Indians say, "there are people living on the other side of the hill."

In a world of change we sometimes wonder if there is anything permanent. Times, conditions, modes of living and manners of people, waver, vacillate, fluctuate, change. At present, the world knows neither peace nor conflict. It is an age of strain. We are in an era of stress. There is endless debate and controversy. The atmosphere is a continuous pro and con.

Things we have learned to cherish are transient. Sunrises and sunsets are of brief

duration. The thing that sustains us, however, is our faith in the promise of daybreaks and eventides to come. The day is gone, but there is always tomorrow.

But there are matters of eternal fixation. The occasion of death for instance, bring them to the fore. They were always present, but we were too busy to mind them. The darkness brings out the stars. Crushed flowers emit sweet aroma. Death cannot be added to the list of the world's lost causes because it has too valuable a ministry. It is our mentor. Its lessons are salutary. It is not a break in life, but a pause. In the event of an eclipse we know that the sun will shine again. Death may hasten or tarry, but this Celestial Guest comes to give us convoy to greener pastures and quieter waters. By the wisdom of God, the Lord over life and death, our departure is an important step in our destiny. It is all an integral part in the vast machinery of the Universe. Perhaps eternity, which is such a long time that we name it "Forever", will give us, unplagued by earth-tenure, opportunity to think things over and through to our utmost satisfaction. As one philosopher said, "The time is coming when I shall sit at the feet of the Great Teacher and learn and learn and finally understand."

Perhaps we have been trying to say what the Apostle Paul said so perfectly, in his thirteenth chapter of First Corinthians: "For we know in part and we prophesy in part. But when that is perfect is come, then that which is in part shall be done away . . . For now we see through a glass darkly: but then face to face; now I am known in part; but then shall I know even also as I am known." This is a teaching, a promise, a comfort, a faith, that endures. It has in it all the quality of everlastingness. This, and numerous other scriptures have helped the human race to carry on. A faith that endures and sustains.

Another enduring thing is the family. God has set us down in families. As we go out into the world, to school or to business, to try our cutting edge, we take with us thoughts of home-life. Home-coming week is one of the bright chapters in our book of life. The ties are so strong that nothing can break them. The bonds are so stout that nothing can sever them. The only thing that death can do is to make them more secure. We must realize this in an hour of seeming frustration. Nothing can separate us from sacred memories,—memories of our yesteryears. Death is one factor, when others fail, that brings us together. Members of families come from all points of

the compass and meet on a common level, gather in the name of that blessed Land which, based on our hopes and dreams, is the heritage we all share.

Community events, tragic or otherwise, bind people together. Come flood or fire, tornado or epidemic, sickness or death, there is a cementing of friendships, an association of neighbors, a fraternity of men and women, not usually realized or stressed in time of peace and calm. Ordinarily we are like stars that pass in the night. It is hale and fair, and we go our various ways and follow our personal pursuits. Comes trouble and heart-beat in unison. Pace is slackened. Hands are extended. Solace is given. Death is a community affair. Not all events are community affairs. But death strikes at the very nerve-center of Democracy.

After the last rites are said, we return to our daily chores and tasks and resume where we left off. But we do not take up our tasks of life exactly the same people. Something beautiful, sublime, majestic has crossed our paths, commanding us to take time out. We have been intercepted by an Angel Messenger from the Central Throne of the Universe. We are left like Abraham who was met by Melchizedek, King of Salem, who "brought forth bread and wine; and he was the priest of the most High God. And he blessed him." Abraham was met by Melchizedek when he needed him most. Abraham was returning from the wars. He was in danger of retreating uncooled, unsweetened. He was in danger of making life one long battlefield. Blessing is that influence which breaks into our professionalism and keeps us human.

We have again heard—or sung—those hymns that have sustained human faith through the ages. We heard the Word of God read,—those truths that put the Cross well in our souls. That blessed Gospel that keeps reason on the pedestal.

Ever and anon there comes to us an influence, a ministry, a mentor, an inspiration that rationalizes our existence. It is a "blessing and assurance." We are told, in a world of change, "the grass withers, the flowers of the field grow not forever." It is good to be told that from time to time. Up to the present it has made good listening. In the New Testament is a verse where Jesus says, "Lo, I am with you always." There is a better translation. It is "all the days." Good days. Bad days. Sad days. Glad days. "All the days." Every day of our lives.

UNIOR PULPIT

ing the Battery

crowd of school boys packed around something which interested them. I saw what it was which had attracted them, for when I moved back, a little home-made automobile started to move down the walk, carrying a happy youngster perched high on a small seat which he used for a seat, his hands on the steering-wheel, and unlike most wagons the boys make, this one was moving along on its own power.

Nowhere the lad had secured four little wheels, each being rubber tired, the kind with the inside. On the front end of the outfit had been fixed a storage battery and an old running-motor from a regular automobile. When the boy pushed his foot down on the switch set in the floor, the motor began to turn over and a series of belts carried the power from the motor, through several pulleys to the rear wheels. It really wasn't much of a winner, so far as its looks were concerned, but it ran.

No king wearing a golden crown and rich, fine robes was ever happier on his throne than was the owner of that little home-made automobile, the envy of all the boys in the neighborhood, and all morning he has been going up and down the sidewalk, the proud boy in town.

I talked to him for a few minutes when he stopped to ask me how I liked his new "automobile". After he had shown me just how he had made it, I asked how long he could drive it without using up all the electricity in the battery.

He smiled up and said, "If I drive it right along, the battery will make it go for about an hour."

"You have to recharge the battery then," I said, "and that means you can't drive it until the battery has a new charge of electricity in it." I was thinking that he would have a long time between each hour's drive, but he fooled me.

"But I have two batteries," he suggested. "When one is run down, I put the other one in and the old one is being charged while I use the second one."

He knew what he was doing all right. He is a smart little fellow, but then we all could be that smart. We eat three meals a day to charge our body batteries. If we didn't eat we couldn't work and play. We go to school to charge our mental batteries. If we didn't we'd never have any mental

power to help us along life's way. And we go to Church and Sunday School to charge our spiritual batteries, for we must have spiritual strength and power just like the little fellow with his automobile had to have his battery charged often, for without inner power none of us can move safely and nobly along life's way.

It is just as the Bible says, in Isaiah 40:31. "But they that wait for Jehovah shall renew their strength, they shall run and be not weary. They shall walk and not faint."

A Train That Was Not Wrecked

Last summer, some of you may have heard of the little country boy who, while walking down the hot, dusty railroad track, discovered a place where the track was so badly broken that no train could cross it without having a wreck. He knew that the evening train was due to come along before very long, so he hurried as fast as he could to the nearest station, where he told the station-master of the broken track.

It was easy for the man at the station to set the signals so that the train would stop before it got to the broken place, so the story has a happy ending, for that is just what he did, and it is more than probable that the lives of some of the people on the train were saved.

But that didn't really end the story, for some time after the train was saved by the boy, the story got around, some of the railroad men heard of it and the great railroad whose train he had saved, presented him with a complete electric train with switches, semaphores, stations and all. Enough to make any boy happy, and the president of the company showed him how to set up his fine train and operate it.

That should make any boy happy, that train outfit. But I have an idea that there was more real joy for him in the fact that he had done a fine and noble thing. He had saved human lives and the destruction of property when he reported the broken track.

He saw that the track was broken and being unable to fix it himself he went to the ones who could fix it and make it safe. And that is a pretty good thing to do whether it is a railroad track or the track of life we are all traveling upon. When you see something in your life that is wrong, even dangerous to you and to others, try to fix it yourself, and if you can't do it alone, your mother, your Sunday School teacher or your minister will be more than glad to help you with it. Go to any of them when you see danger ahead.

Your Life Movies

If I asked you the question, "What are the Movies?" many of you might answer, "Why everybody knows that. Movies are simply pictures that move, motion pictures."

That sounds like a foolish question, doesn't it? But I am asking it because it is not so foolish after all. Really it goes to show how really little we often know about the most common things we meet in life.

As a matter of fact, while most everyone would say that movies are pictures in motion, the fact is that there is no such thing as moving pictures. No pictures move. They all stand perfectly still.

Have you ever seen a little bit of motion picture film? What did it look like? Of course. It was a long string of little pictures with holes along the edges to make it possible to put it through the projecting machine. If you were to examine those little pictures on the film, you would find there were no two of them exactly alike. Each one would be just a trifle different from the one right ahead of it.

So that what you actually see when you go to the movies, or see them in your own home, is not pictures that move, but a long series of pictures that all stand perfectly still. Your eye sees each one, just as it is. But they change so rapidly from one still picture to another, that the eye sort of holds on to one picture until the next has appeared, and so on clear through the film and they sort of blur together and seem to move naturally, even if they don't really.

That means that each separated picture you see helps to give you the story the movies are showing.

It is just that way in life. Every day you make a little picture of that part of your life, you live that day. If there were any dark, or dirty, or stained pictures, or if some of the little pictures were blurred or indistinct, they would ruin the whole picture which we see as a moving picture. Just so—the bad places, the dirty places, the soiled spots, the torn sections in life often ruin what otherwise would have been a life story of beauty and charm and inspiration for others.

Make every day clean and bright, and your life movie will be a lovely story for others to see and read.

Captain: "What did that seasick passenger say when you asked him if you could bring him anything?"

Steward: "He said, 'Bring me an island!'"

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Leaning on God

The man who picks up fascinating stories of deep human interest and reports them in *The Methodist Recorder*, London, gave us this one.

House Beautiful

"So you are pleased with it, Tom?"

The tall, broad man smiled happily. "I see nothing wrong anywhere," he declared. "Come, I'll show you around."

From the lounge—a sunny room even on a winter afternoon—he took me back to the hall. He moved easily, and for all his thirteen stone he walked without a sound. "Spacious," said he, spreading out his hands. "Plenty of cupboards, you notice. And the bathroom—take a look in; hot and cold; heated towel rail; a duke couldn't ask for more.

Here's the lounge again—this is the room where Primrose and green look nice together, eh? The hyacinths were coaxed into wonder. Cis . . . must have been her smile, or the way she goes around singing all day.

"Spare bedroom—wants a chair as you but we'll get one in time. No hurry. Better do things slowly. You've just to drop us a call and we'll put a bottle in the bed. You'll welcome any old time . . . cup of tea in bed in a morning.

"And this is our bedroom. Pretty, eh? I have a squash at present with our wee laddie cot in it. Still, we like to be together, the three of us . . . Oh, and I mustn't forget to show you the kitchen—a dream come true. Cis would never forgive me if I didn't show you the kitchen. She ought to be back any minute, then you'll see our wee laddie, and she'll make you a cup of tea."

"Oh, no," said I, at last getting a word in. "There's no need of trouble . . ."

"Do you want to rush me into divorce? The big man with the merry face spoke severely. "Cis said I was to keep you till she got back—tea's on the tray; nothing to do but boil the kettle. If you go before she comes back I'll catch it. . . . Look, did you ever see anything like it? Hot and cold again; table things lets down; cupboards, oven, even a 'frig. That's the domesticated woman's ideal, I assure you. Come on, let's sit down in the lounge. Light your pipe, and talk to a happy man."

So I sat down in the lounge. I lit my pipe. I thought a lot of things; and I remembered

in the years before the war, I had visited a stately home in England and Scotland, had been shown around by their wealthy owners, but not one had been as pleased with ourdly mansion as Tom was with his pre-

Waited three years for this," he went on. seemed like thirty. I came out of the war, Cis and I wanted nothing as much as a home of our own. And now we've got one—ours; it's nobody else's; we can make it as snug and as snug as we please . . . and wee laddie, just three months old, has put finishing touches to it, as you might say." is a grand thing to meet a really happy and yet there was something pathetic amid all this happiness. "I see nothing anywhere," Tom had said. It was the Tom is blind.

Tom," said I, perhaps with a tremor in my voice, "you're a hero, old man."

I heard a new voice, a door opening, footsteps. Cis came in, carrying the wee laddie. How radiant she looked—and it was while she was busy in her dream kitchen that her husband said quietly: "No, I'm not brave. It's Cis—she's the brave one. She needn't have married me when I came back from Normandy blind, but she did. Look at me . . . thirteen stone, but I lean on her, and she," it was now his voice that had the tremor, "she leans on God."

—H. L. Gee, *Methodist Recorder, London*, Feb. 12, 1948.

National Debt to the Preachers

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preacher began the first savings bank. A preacher started the first systematic recording of the weather. Not Cyrus McCormick, but a preacher invented the first successful reaper. A preacher, John Harvard, founded the first college in America and gave half of his fortune and all of his books. "He set the first example on this continent," said Charles W. Eliot, "of giving his estate to the public for education. The stream of benefactions started with that young, sick, dying minister."

"From the parsonages came 10 signers of the Declaration of Independence, four Presidents of the United States, and other leaders like Jonathan Edwards, Ralph Waldo Emerson, Oliver Wendell Holmes, James Russell Lowell, Samuel F. B. Morse, Francis Parkman, George Bancroft, the Wright brothers, Cyrus W. Field and Harriet Beecher Stowe."—*Chester A. Smith, in "Christian Advocate," July 1, 1948.*

A Housewife's Prayer

This be my prayer, that I may have the grace
To see the glory in things commonplace,
That as it is my task from year to year
To work within a quiet domestic sphere,
Yet it may be that shafts of beauty light
My humdrum path, and make it fair and bright.

The daily commonplace of earth and sky,
Where Beauty's varied forms entreat the eye,
White clouds which move in slow procession grave;
My buddleia tree where plumes of purple wave;
Young lupin leaves, each one a casket green
Wherein a diamond raindrop may be seen.

The lovely, ordinary things of home,
The firelight's dance which bathes in gold and chrome
A row of well-loved books; good home-made bread;
A simple meal, yet hospitably spread;
A cabbage heart, with leaf on leaf close-furled
In symmetry's perfection, dew-empearled.

Small matters these—yet such as all day long
Should stimulate my heart to thankful song.
Let me not take for granted such delights,
Let me not own a state of mind which slights
The humble and prosaic; warp and weft are they
The fabric of my life from day to day.

—*Edith W. Baker, in "British Weekly."*

Behold! The Treasures of the Church!

Though not a homiletical periodical, *The British Weekly* furnishes much material of a homiletic nature. Under its new editorship, it has begun a department entitled, "For the Children's Address." This seems to run a little different from the kind of material used by American ministers in their brief sermons, or addresses to children.

These addresses incline toward the use of historical events. Here is one published in the issue of May 20, 1948.

Lawrence was a boy Christian in old Roman times of persecution, when to name the prename was to take upon oneself the sentence of death. He was earnest and eager and shared in the work of the Church and they made him a deacon.

The persecution raged fiercely. One after another Christians were dragged away to the arena dung. Fearing that all would be lost, the elders planned in the boy's keeping the little treasure of the Church. "Surely," they thought, "the boy will be spared. Surely he will outlive these desperate times."

But the Prefect of the city learned that the treasure of the Church was in the charge of young Lawrence, and had him seized and brought before him. "Bring to my court before sunset the treasure of the Church," he cried, "or you will perish miserably."

Out into the city streets went Lawrence. Down into the lanes and alleys of that great, cruel city he gathered together the halt, the lame, the blind, the beggars from the marketplace, the broken of the shadows, the nameless boys for whom no one cared. He formed them into a great procession and marched them down through the city, and led them right into the court of the Prefect.

"Behold!" he cried, saluting the Prefect. "Behold the treasures of the Church!"

These were the words of St. Lawrence, the saint, and how peculiarly true they were in that day. In that hard old world no one cared for the poor, the sick, the widow or the orphan. But whenever a little Christian Church was founded in one of the towns and cities of the Empire, that little Church took into its care all the sick and poor and friendless. They shouldered that heavy responsibility for the sake of Christ. Little wonder they triumphed over the old pagan gods. Nothing could withstand such simple kindness.

—*Alexander Cameron*

Unrecognized

John 1:26. "There standeth one among you whom ye know not."

John 20:15. "Whom seekest thou?"

In the late 1920's the little town of Welland, Ontario, Canada, expected to welcome distinguished guests, the then Prince of Wales and Premier Baldwin. Flags were flying, and people were gathered at the station; a train made a five-minute stop, and a middle-aged gentleman and smiling young man came down on the platform and shook hands with several people. Folks seemed a little puzzled! The visiting committee all dressed for the occasion looked on, and appeared to wonder who these strangers were, dressed in light flannel suits just like others.

The train pulled out, taking the visitors, and then the committee sensed what had happened. The Prince and the Prime Minister had been there, among them, ready to receive their visitors, and no one had realized it. The band had assembled and all ready to play, had not made a sound. The reception was over!—*Wm. H. Matt. 16:13-17. "But whom say ye that I am?"*

(John 21:1-7)

Light and Hope of the Human Heart

5:14. "Ye are the light of the world." A single electric spark can start a chain of events to which there is no comprehensive end. A single match, lighted and cast aside carelessly, can start a conflagration beyond human conception, and misery beyond repair. It is a wonderful illustration of the life and influence of Jesus Christ in the world, new light won continually through the faith, hope, and steadfastness of those who have found in the answer to the need of the human heart.—Amos R. Wells.

Jesus Christ Among Us

24:3. "And they entered in, and found the body of the Lord Jesus."

The perpetual marvel of Christianity lies in the fact that Jesus Christ will not stay dead. He arises in the moral life of the world. He lives in the spiritual life of the world. He abides in the aesthetic life of the world. More has come forth from His touch than from human dwellings and from all human beings.—Lynn Harold Hough.

Living Power of Spiritual Life

7:16. "The power of an endless life." Just as surely as the tree has inherent power to live the power of lifting water and transpiring it into sap and wood-fibre and leaf and blossom, so has the spiritual life its own living power. It can raise men out of despair, depression, weariness, and sin. It can lift and transform them into sons of God, and give them a hope which is more than a pleasant expectation, rather a hope that makes them live and fill their days with vigorous and fruitful labor, in God's Name.—Lambert.

Prayer Through Christ

5:3. "We glory in tribulations also." During these weeks, especially the final days before Calvary, we have looked upon the face of the Saviour, marvelled at His steadfast courage in walking the Way of the Cross, and in prayer of intercession on the Cross. Among the lights, we find men in ordinary walks of life, Francis of Assisi, who courted adversity as the soil and nourishment for the growth of love and devotion to God; Paul, clamped in the darkness of a prison, straightened his bleeding hands at midnight, to sing praises to God;—when he could no longer restrain; Robert Louis Stevenson, burdened with ill-health, and

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near death, could put such heroic spirit of victory into his writing that a critic once wrote, "This writer has quite evidently never known what real suffering means." For these men, the Saviour, Jesus Christ, served as a magnet to keep mind and heart focused on God.

—Andrew Burnet, Glasgow.

Shovel or Trumpet?

Matt. 8:22. "But Jesus said unto him, Follow me."

Luke 24:15-35. "The Lord is risen indeed . . ."

John MacNeil, Scotch evangelist, preached on the unworthy excuses men make for not following Christ, and referred to the man who asked Jesus, to "Suffer me first to go bury my father," as such a stupid individual who "chose a shovel instead of a Resurrection Trumpet!"

How many of us choose grocery and meat counters, accounting desks, machines, typewriters, vacation trips, mending, cooking, baby-

sitting, or just a comfortable bed, in preference to the Resurrection Trumpet? Our vision is still on the ground-snail's level, instead of the Resurrection level!

Effective Ammunition

Hab. 2:12. "Woe to him that buildeth a town with blood and establish a city with iniquity."

The greatest of all iniquities in our land, the legalized liquor traffic. It is not only a social wrong. It is a sin against God for the state to give legal sanction and protection to the traffic and accept a revenue from it. This is the teaching of Scripture.—(*Hab. 2:12.*)

God has provided plenty of ammunition in His word on the liquor issue which if it were thundered from the pulpits of this land to those sitting in the pews would reach the *conscience* of the church people of America, arouse and quicken their conscience on this liquor issue, and furnish a powerful impetus to the movement for the abolition of this nefarious business from our fair land.

On the eve of one of the bloodiest days in Asiatic history, the head of the warlike tribe of Wahabees of Central Arabia rode over a battlefield heaped with the corpses of his enemies, fallen in defense of their homes and land. As he passed an Arab woman arose from beside the dead bodies of her husband and sons and cried: "O Eben-saoed, name the name of God!" Startled by the challenge he did so. "Now," she shouted, "if Eben-saoed has done well, may the blessing of God follow him. But if he has done ill, God's curse." It was his last victory! The bereaved woman's challenge broke his nerve, and he fell in battle, as her kindred and people had fallen.

—*The Christian Statesman.*

Not Picked to Succeed

Roger Babson would hardly have been picked as the "most likely to succeed" when he started out.

He developed tuberculosis soon after starting in business. He had no money, no influential friends. He was forced to start working for a living at the age of 14 and has been doing it steadily ever since.

Yet Babson became successful.

He says it is all due to a "law of success" that he found while reading a physics book: "For every action, there is an equal and opposite reaction."

He had heard the saying "As you sow, so shall you reap," but it had never made much of an impression until he ran across the

same "law" in a book on physical science.

"Briefly, this law is that for everything we do, we get an equal reaction," says Babson. "If we boost others, others will boost us. If we knock others, others will knock us. If we help others, others will help us. If we abuse others, others will abuse us.

"As soon as I actually believed this law and began to practice it, my business began to improve," he says. "Since then we have continued to grow by making others grow and have succeeded by helping others to succeed."

—*By Elmer Wheeler, in "Success Secrets."*

Prayer

Father, we thank Thee—even whilst we suffer for the tragedy of Thy world, for the conflict of lower good with higher. We thank Thee for the setting of the battle, for the toil and weariness and pain whereon is built up the only true good—the character which is both human and divine, where love and faithfulness, cheerful self-sacrifice, a steady devotion to a noble cause combine perfectly to show forth Thy nature to men. We thank Thee for the relics of the beast within us, and for all that deludes us with a false semblance of satisfaction, because these things are foes to be fought and conquered, and only upon victory over them can be built purity and self-mastery. We thank Thee for sorrow and loneliness, for all that rends from us sweet and gracious human companionship, because without victory over these foes there can not be eternal love, nor a full experience of Thy divine compassion. We thank Thee for pain and poverty and loss, for all that robs us of what we hold so dear, because without these we cannot gain Thyself nor find forgetfulness of ourselves in service of Thy little ones. We thank Thee, our God, for all the little tragedy of Thy world, for the conflict of lower good with higher, for the foes which are the raw material of our victory nay, of Thy victory in us; in Jesus' Name. Amen.—B. Gibbs Lewis, Jr.

(*People and Pastor in unison, congregational seated, May 8, 1949; First Presbyterian Church, East Aurora, N. Y.*)

Evangelism

Evangelism

I am the Heart of the Father;

I am at the Feet of Jesus,

Commissioned and going through all the earth;

I was not born to be nestled, Home-cradled, I die;

My traveling days began with my birth.

I am the Fire of the Spirit;

I am the breath of Jesus,

Kindled and flaming through all the earth;

I was not born to be smothered, Home-throttled, I die;

A world-fire from heaven emblazoned
my birth.

Hearth of God, Feet of the Son,
Spirit's Fire—Triune God:
Come! Yearn! Burn! Run!

—James M. Spencer.

Here There's Drink

Write it on the schoolhouse door.
Write it on the office floor.
Write it once, and write it o'er.
Write it and then underscore—
"Where there's drink there's danger!"

Write it on the old Church shed.
Write it where your boy's steps tread.
Write it where man earns his bread
Write it where the nets are spread—
"Where there's drink there's danger!"

Write it on the common way.
Write it where the children play.
Write it where man breaks the sod.
Write it in the Name of God—
"Where there's drink there's danger!"

Write it high. Write it low.
Write it quick. Write it slow.
Write it here. Write it there.
Write it yonder, everywhere—
"Where there's drink there's danger!"

*The above splendid poem is taken from a
book "The Burning Bush and Other Poems,"
Rev. William Swales, Port Allegany, Pa.
Price of the book \$1.25.*

Confidence

Thy way, dear Lord, I find
Is best;
May I remember this,
And rest!

The sense of struggle
And of strain,
May these be lost, nor
Come again!

Thine arm will shield me
From all ill;
Thy hand will lead me
Onward still!

—Daisy J. Clay.

FAITH

Faith is a fountain in the desert of human need.
It is itself a miracle for its springs, not from our
knowledge or conception but from God's grace.
Faith is a marvel of instanty for, as soon as we
look for it, we have it; and the more we ask, the
more its crystal clarity reaches toward heaven till
it plays on God's very hand.



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BOOKS

TAKE TIME!

By R. L. Middleton. Abingdon-Cokesbury Press. 128 pp. \$1.50.

Here is a remarkable little book which every preacher will want to read. First of all, it has value because it comes from the heart and pen of a consecrated layman. Consequently, it reveals a directness of approach to ordinary human problems which it were well for all preachers to possess. In the second place, it is crammed full of excellent illustrations and quotable poems, the like of which are seldom found in such abundance in so small a space. And finally, it vibrates with a dynamic spirit and imparts to the reader both faith and understanding.

The author, a businessman and active Christian layman, has been for many years actively at work in the Sunday School of the First Baptist Church of Nashville. He does not write therefore from the balcony or a monastery, but from the arena and amidst the thick of human striving.

In twenty-two short chapters he presents such topics as "Because of You," "So You Belong to God?" "What If I Had Said 'No'?" "How Much Did It Cost?" "And He Has Forgotten!" "Lost and Found," "Ring It Again" and "Hungering for God." He has the happy faculty of making these topics live with point and blessing, and invariably he has illustrated his thoughts with illustrations of inspiration and power.

Of course, the layman himself will want to read this book because it speaks his language. This, to be sure, is one cogent reason why every minister will find it a worthwhile volume. Because of its attractive format and throbbing content this is a book which can be placed in the hands of youth with an almost certain knowledge that it will be read from cover to cover.—*John W. McKelvey*.

THE GOSPEL OF THE KING.

By F. B. Meyer, Grand Rapids, Mich. Baker Book House. \$1.50.

Dr. Meyer is pastor of Christ Church in London. He has written several books on various portions of the Scriptures. This one is a collection of ten sermons which he describes as samples of expository preaching. They are straightforward sermons, in simple language, and are cited as examples of such preaching. There is no controversy to confuse minds and hearts. Each one is a message in itself. Thus the value is there for instruction and edification.—*W. R. Siegart*.

FOR AMERICANS ONLY.

By Samuel B. Pettengill and Paul C. Bartholomew. America's Future, Inc.

This is a forthright analysis of the political and economic situation obtaining in the United States, what led us where we are, and whither we are bound.

The literary style of the book is intriguing, its logic is invincible and its appeal is gripping. The author's originality of thought is provocative, and the use of quotation gems commanding—just as one would expect to find in such stimulating chapters from the pen of one who has stirred the hearts and minds of countless thousands of readers by his weekly syndicated newspaper column,—"Inside Your Congress."

Every American citizen ought to read this book for the American Way of Life is so precious in the mind of the authors that no price is too great to pay for the defense and perpetuity of that way of life.

There are twenty chapters in this pocket size volume and every chapter is filled with nuggets of practical idealistic and patriotic truth.—*Roy C. Helfenstein*.

THE ADVENTURE OF PRAYER.

By Donald J. Campbell. Abingdon-Cokesbury. 92 pp. \$1.25.

Prayer is a prime factor in the spiritualizing of life and a robust spiritual life finds an outlet in habitual and spontaneous prayer. To be most effective the latter must be vitally related to the whole body of Christian belief. Such are the contentions of the author, who is suffragan bishop of Los Angeles. He also believes that prayer must spring out of a belief in a personal God. It does not flourish in soils made up of scientific, philosophical or humanistic elements. In eight simply written chapters, the questions most frequently asked about prayer are taken up and answered in the light of historic Christian teaching and of practical experience. This slender but meaty volume is concerned primarily with individual prayer, but the author makes clear his conviction that it can never be a substitute for corporate worship. Both are necessary.

Bishop Lawrence of Western Massachusetts writes the introduction in which he notes that THE ADVENTURE OF PRAYER was prepared originally as a series of lectures at one of the Northfield summer conferences. It is admirably adapted for the use of laymen, especially of those who teach in Sunday Schools or who serve on official boards.—*Edward Laird Mills*.

THE CHURCH-SCHOOL TEACHER'S JOB.

By Mildred Moody Eakin and Frank Eakin. Macmillan. 233 pp. \$2.75.

The authors, long experienced in this field of Christian education, express right well the purpose of their book: "One idea back of this book is that the church-school as a whole is of concern to the teacher in each of its departments or classes. If the school's teaching is to have anything like full effectiveness specialized work needs to be seen in its larger setting." They therefore proceed to give scope and meaning to the church-school teacher's job from the standpoint of the timeless themes of the Christian Gospel and of the inescapable principles of psychology and learning. No teacher will read this volume without gaining a fresh insight into his task or without realizing the unlimited possibilities of the work to which he has set himself in taking on a church-school class.

One great value which this book has and which may be lost if not shared is its value as a group study book. Every Church School Board of Education ought to arrange a series of studies and discussions based on such chapters as, for example, Lessons and Sessions and Things; Cooperative Planning and Doing The Unit and the Project; Teaching the Bible; The Matter of "Keeping Order"; and finally, Where Do We Go From Here? If these and other chapters among the total of fifteen could be parcelled out among the teachers and brought one at a time before the Workers' Conference for frank discussion, the result will undoubtedly be positive and refreshing and the teachers involved will be blessed with new enthusiasm to tackle their various and difficult assignments.—*John W. McKelvey*.

"HEADLINE NEWS"—A Collection of Texts, Themes and Thoughts. By Rudolph S. Ressmeyer. Concordia Pub. House. 163 pp. \$1.75.

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evaluating comments from a conservative point of view. The author's familiarity with the Scripture and his Christian sincerity are clearly evidenced in each chapter.—*Roy C. Helfenstein.*

THE BIBLE IN THE MAKING OF MINISTERS.
By Charles R. Eberhardt. Association Press. 254 pp.
50.

Here is an argument for the training of ministers to meet the needs of the day by Bible-centered scholarship. The effectiveness of the argument lies in the book being the story of such a school, The Biblical Seminary of New York, and the man who founded it because he was committed to that idea, Wilbert Webber White. The biography shows White after taking his Ph.D. in Yale, serving as a professor in Moody Bible Institute, where he saw the practical and spiritual values of the Bible in a new light, travelling for Bible-study campaigns and returning to found the seminary. Methods of teaching in the new school were developed to meet the need of a curriculum built on Bible-study as its central discipline. Hermeneutics was given increased emphasis, and doctrine was seen as "a precipitate, not a postulate."

The book has a nostalgic flavor to those of us who have worked in seminaries and came into close contact with their leaders, and provides a story of real interest, yet every page contributes to its main thesis. It shows a man almost driven from the ministry by the higher criticism of the "uneasy eighties", finding his life work by becoming a slave to the idea he built into the seminary, and encourages others to follow his example.—*Chaplain Claude Richmond.*

PROTESTANTISM FACES ITS EDUCATIONAL TASK TOGETHER. By William Clayton Bower and Percy Roy Hayward. C. C. Nelson Pub. Co. 292 pp. \$3.25.

This volume will have great value and interest to the student and leader of the Christian Education Movement. It is a running history of this movement from its inception to the present day. Considerable pains have been taken to show the persons and succeeding stages of development vital to this phase of work within the scope of the modern Church. The authors have presented to the reader an excellent handbook with an historical perspective.

In fifteen chapters the authors unfold the widening reach of endeavor, beginning with organizational struc-

ture, underlying philosophy and curriculum development. They end their work with the discussion of post-war needs, Bible revision, and a chapter on choosing the main directions. In between they tell the story of religious education as we have come to know it, the growth of leadership education, the trend regarding vacation and weekday religious schools, and the overall work of field counseling and conventions.

The book is illustrated with photographs of the prominent leaders in this movement down across the decades and has a definite appeal to the student and leader in this branch of the total movement of the Church in her impact upon modern society.—John W. McKelvey.

THE CHURCH'S MINISTRY IN OUR TIME.

By Henry Knox Sherrill. Scribner. 162 pp. \$2.00.

Dr. Sherrill, the Presiding Bishop of the Episcopal Church says: "We live in an apocalyptic day which may well prove to be a turning point in history. What is the meaning of the signs of the times? Are we witnessing the death-throes of a civilization, or are these portents the birth-pangs of a new and nobler society which is to be?" In the first two chapters which deal with the spiritual state of the world and the Church, the author reviews the stern and sobering realities of modern life. Dr. Sherrill presents "the burden of sin, not only of ourselves but of preceding generations." While our civilization is sick, it is not fated to join previous civilizations in death. The condition of the world and the state of religion as it is here so realistically portrayed, should stir us out of our complacency and should impel us to sober thought and consecrated action. So the crucial problem that man faces is a spiritual one.

In the remaining four chapters, entitled, "If God Be For Us," "The Master and the Fellowship of the Spirit," "A Lesson From History," "The Minister," recount the spiritual resources which God has put at our disposal to cope with the problems of our generation. Dr. Sherrill declares that our greatest resource to meet our times is in the experience of the reality of God. "The Church can only meet the problems and perplexities of this rapidly changing world order by a deepened conviction and experience of God." He explains what the function of the Church is, what our obligations are as its members, and how we can fulfill our responsibilities. The wretched state of society today is due not so much to God's judgment upon us, but rather to our own failure in not living up to the light which God has given us beyond our deserts."

The chapters of the book are the Lyman Beecher Lectures which Dr. Sherrill delivered at Yale last year. It is a highly stimulating, sobering and inspirational book from an eminent scholar, which deserves a wide reading.—J. J. Sessler.

FIRST THINGS. 1. The Old Testament. 2. The New Testament. Ernest Kaufman, Inc. No Price Quoted.

Here are two paper bound volumes written as lessons for an adult class. The author recounts the Biblical story in a succession of Firsts. The First Marriage, The First Sin, The First Patriarch, The First Commandment, The First High Priest, The First King, and so on through the story.

The books are carefully prepared with a Scripture lesson for each chapter and topics for discussion at the close of each of the chapters. They are written from the conservative Biblical point of view and will give an adult class two fine lesson courses covering a year's study.

One is forced to wonder if the writer did not

sacrifice too much to gain his sequence of Firsts. In the volume on the Old Testament Jonah and Daniel are the only prophets mentioned. In the volume on the New Testament the Sermon on the Mount omitted. One cannot think of a complete study of the Bible with Isaiah and chapters five to eight of Matthew left out. However, the work is well done and will reward one's careful study.—Charles Banning.

SYSTEMATIC THEOLOGY, Volume IV (Ecclesiology and Eschatology). By Lewis Sperry Chafer. Dallas Seminary Press. 430 pp.

The eight volume work in Systematic Theology by President Lewis Sperry Chafer of Dallas Theological Seminary, is a monumental piece of work. In the 2,700 pages of these eight volumes, the entire sweep of theology is considered from the premillennial viewpoint. In the reading and study of these scholarly and exhaustive volumes, it must be remembered that the author has undertaken his work with the conviction that the Bible was intended to be understood in its literal meaning. Dr. Chafer is thoroughly consistent in giving Scripture a literal interpretation. This makes a wide gulf between him and theologians of other schools, so that there is hardly a common ground as a basis for Scripture interpretation. The author's premillennial viewpoint bolstered by a literal interpretation of Scripture, makes his work such that it will be approached cautiously and with scrutiny. This in itself may have a very wholesome effect. The Systematic Theology is based on Biblical authority rather than philosophy and creed, and is a systematic exposition of premillennial and dispensational theology.

Volume IV with which this reviewer is dealing treats two of the great divisions of Systematic Theology, namely, ecclesiology and eschatology. Ecclesiology is discussed with three divisions: the Church as an organism, the Church as an organization, and the Rule of Life for the Believer. In Dr. Chafer's eschatological interpretations in the second half of the volume, the premillennial position is vigorously presented.

This volume, as well as the complete set of which it is a part, should be in every theological seminary. J. J. Sessler.

MODERN SCIENCE AND CHRISTIAN FAITH. Van Kampen Press. 289 pp. \$3.00.

This is a symposium of scientific studies in relation to the Old Testament. It is designed to help Christian students of conservative or fundamentalist background to maintain their orthodox convictions in the face of the intellectual difficulties encountered in the modern world dominated by materialistic science. Each chapter is written by a teacher of science, of recognized standing. Much valuable scientific material is presented, particularly that written by Frank Allen, Ph.D., LL.D., F.R.S.C., of the University of Manitoba, Canada, on "The Witness of Physical Science to The Bible" and that of Allan A. Mac Rae, Ph.D., of Wilmington, Del., on "The Relation of Archaeology to the Bible." The reader with a more liberal theological background will find the book interesting and profitable although necessary to his Christian Faith, because that faith is centered upon Christ independently of any theory of the inerrancy or the divine inspiration of the first chapter of Genesis. A brief sketch of each contributor is included giving his scholastic standing. All are members of the American Scientific Affiliation. Frederick W. Burnham.

A rut is a grave with the ends open.

How great the endeavor
Which everyone makes
To finish such building,
Whatever it takes.

Yet all that we build here
Lasts only a while,
For time is a wind's song
And life is a mile.

Let faith build more wisely
Its blessed abode,
A heavenly home
At the turn of the road.

Hymn: "Father, All Glorious . . ."

Prayer: (For grace to keep our hearts focused on that which is worthwhile in the sight of the Creator and Father of mankind; for realization that all honest endeavor is sacred in the eyes of the Lord, and brings its reward in spiritual growth, dignity, faith in the goodness and love of God for his creatures).

Hymn: "Holy, Holy, Holy . . ."

Benediction.

Organ: "Hosanna"—Wachs.

II. Steps Toward Spiritual Achievement

Organ: "Vision"—Rheinberger.

Invocation: "One thing have I desired of the Lord, that will I seek after; that I may dwell . . ." Psalm 27:4.

Hymn: "Father, I Stretch My Hands to Thee."

Psalm: 66 and 67, *respectively.*

Hymn: "Oh For a Faith That Will Not Shrink."

Scripture: Eph. 2:1-10.

Hymn: "My Hope is Built on Nothing Less."

Meditation: Bridges of Achievement.

Bridge Building over seemingly impossible hazards has become a commonplace. While we view these achievements with awe and satisfaction, we know that each day will bring greater and more breath-taking accomplishments—in our physical world.

More and more we are realizing that the day is at hand to draw plans and make blue-prints for Spiritual Bridges to equal those accomplishments in iron, steel, courage and brawn. Spiritual Bridges to help us to regain our moral sense—the simple virtues of honesty, forgiveness, trust,—those things which permit us to deal with one another in fairness and understanding.

Striving for advantage and power on the part of leaders has created among the peoples of the earth strife, hatred, suspicion, mistrust and violence, as it was in the olden days before the coming of the Saviour, and highlighted through His teachings to those who could hear His message.

Paul suggested five *piers* essential for building Spiritual Bridges to attain that which Jesus Christ had placed within the reach of those who would strive to attain them. (*Ephesians* 4:2-3)

Pier 1: "Lowliness of Mind." (V. 2) Concupiscence and unwillingness to appreciate another's viewpoint always drives people apart.

Pier 2: "Unselfishness." (V. 2) Greed money and power has been the arch dividing factor in civilization. We need willingness to share, solve to sacrifice for the good of others, in order to build for lasting advance.

Pier 3: "Patience." (V. 2) At Quebec some years ago the center span of a new bridge was lifted into place. Hardly had the gigantic mass of steel been set when it crashed into the St. Lawrence River. How often this happens in the realm of spiritual engineering. Just at the moment when achievement of advance toward a higher plane seems imminent, something snaps and all seems lost. The engineers at Quebec did not give up; they studied the causes responsible for the crash, and made new and better plans. This should be our aim in the building of spiritual bridges.

Pier 4: "Bearing with one another lovingly." (V. 1) Toleration, in the face of irritation and mutual understanding; let us be on guard and avoid the well-known hazards.

Pier 5: "Earnestly striving to achieve unity of Spirit." (V. 3) What ought to be, will be, with the help and guidance of God, if we rely upon Him in achieving a goal for common good.

Spiritual-Bridge-Builders must have skill equal to that of Steel-Bridge-Builders, and they must have more than skill, they must have the grace and purpose to walk hand in hand with the Almighty God, in His plan for achieving the goals indicated in blue-prints known only to the Great Bridge Builder, to whose honor and glory all things work.—Theodore Bobilin.

Hymn: "How Firm a Foundation is Jesus Christ, Our Lord."

Reader: Building Forever.

"This is the Lord's doing and it is marvellous in our eyes." Matt. 21:42.

When we build,
Let us think we build forever.
Let it not be for present delight
nor present use alone.
Let it be such work
as our descendants will thank us for,
and let us think
as we lay on stone,
that a time will come when those
stones will be held sacred because
our hands have touched them,
and that men will say as they look
upon the labor
and wrought substance of them,
"See! This our fathers did for us."

—John Ruskin.

Hymn: "Love Divine, All Love Excelling"

Prayer: (Especially for grace to interpret the gifts of life as God the Creator means them to be accepted.)

ymn: "A Charge to Keep, I Have."

istor:

o to prove my soul!
ee my way as birds their trackless way.
shall arrive! What time, what circuit first,
ask not; but unless God send His hail,
blinding fireballs, sleet or stifling snow,
some time, His good time, I shall arrive:
guides me and the bird. In His good time!"

—Robert Browning.

enunciation: (After pausing).

rgan: "March Religieuse"—Gounod.

ht On Life's Way

THOSE who walk life's way in fellowship with the Babe of Bethlehem do not walk in the dark, but have 'the light of the wedge of the glory of God' to dispell darkness of unbelief and to scatter 'the of doubt that they may clearly see their

Every person needs the light which wedge of the love and goodness of God gs. Every person can have it by walking fellowship with Jesus Christ,—living in a l relationship toward God and in a brother-relationship with his fellow men.

Samuel Rutherford, a great mystic of his gen-
ion, when in prison because of his faith in
d and his devotion to the Christ of God,
te interesting record of his experience. This
what he wrote,—"Jesus Christ came into my
son cell last night, and before his presence
ry stone flashed like a ruby."

Few, if any in the present generation have
mystical sense so keenly developed that
y ever will, or ever could experience such
itation of spirit as Rutherford and others of
generation experienced. But we need not
bnt the authenticity and genuineness of the
erience of the mystics of past generations or
the present simply because such experience
e not been ours. May it not be that God
eals Himself to us and to most people of
generation in a manner even more inspiring
n was the experience of the mystics in past
erations or in the present generation?

When we walk in sincere fellowship with
us Christ, seeking to do His will, working
His Church, concerned about the world for
ich He made the supreme sacrifice — when
earnestly seek to cooperate with the God
heaven and of earth in opposing the wrong
l in promoting the right, there is a light not
this earth that shines upon our way; and
ry hill, every stone, every bush, every
ver, every life and every relationship in life
es on new and larger meaning in the light
our growing knowledge of God.

"The light of the knowledge of the glory
God in Jesus Christ" puts a new meaning

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Religion a Force

(From page 228)

must have a living wage . . . Many are suffering terribly from present economic conditions . . . I simply wish to point out that we should not

Hear Yourself Preach (From page 233)

Not a few men change their tone to something akin to a whine when they pray. Others make the queerest experiments in pronunciation. For example, I once heard a sermon in which the preacher seemed unable to make up his mind how Mr. Aldous Huxley's Christian name should be pronounced. He tried at least three variations on that theme.

* * *

A journalist friend of mine tells me that he holds an inquest every three months on phrases he most frequently used in writing. It is the only way by which he can root out cliches and repetitions. Preachers should do the same. Some of them do not speak language at all. They use a jargon of their own.

The preacher who has a really candid friend has a priceless possession, however much may at times be angered by him. For pulpit mannerisms do more than irritate the congregations. They stand in the way of the Gospel.—William J. Hart.

remain passive in the face of injustice. country in which workers do not receive a living wage is in a state of sin. The whole nation should feel its responsibility for re-establishing justice." No one, no matter how small in importance he may deem himself to be, ought to remain passive in the face of injustice in the social and economic realm. That is first point.

Consider in the light of this dictum the plight of P.O.W.'s. The appalling number of men still held as prisoners of war by our Allies offers us a first-rate opportunity for doing something definite and speedy, if nothing more than writing letters of protest to our government and the U. N. against the re-occurrence of slavery and slave labor in our time. This is point number two.

Further, the terrific disdain and insolence of the liquor forces and gambling interests present a third avenue for a do-or-die contest on the part of morally alerted citizens to see whether wickedness or righteousness, debauchery or moral sanity shall rule our land and our world. "If we do not hang together, we shall all hang separately."

Finally, if our religion is to amount to anything more than an ecclesiastical network of outward forms, rites as against right, then we must recognize that the force we hope to wield the force that will work through us is God's force and it is infinite in extent. We dare not forget what Jesus accepted as basic: "The Father worketh hitherto." God is at work and His glory flames from sun and star, yet to each a loving heart how near, and to each responsive life how abundant in power! After all, that we know as right and just and good is rooted in God Himself.

It may be that the prospect is not very bright and the chance for failure very much greater when it comes to our religion as a factor.

(See page 2)

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change and hope and security. God alone knows. But this much we know: now is no time to falter. We do not want another Napoleon, but do not we need the spirit of Napoleon at Marengo? At three o'clock in the afternoon he heard the report, "All is lost, sire," only to reply, "Very well; but there is time to win it all back again before the sun goes down." And there was. Though men say time is fast running out, there is yet time to work God's work, nor be afraid.

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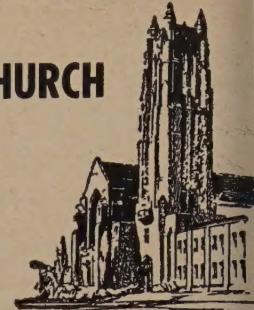
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EDMOND BUDRY, 1884

Translated by R. BIRCH HOYLE, 1923

5. 5. 6. 5. 6. 5. with Refrain

GEORGE FREDERICK HANDEL, 1685-1759

1. Thine is the glo - ry, Ris - en, con-qu'ring Son; End-less is the
2. Lo! Je - sus meets thee, Ris - en from the tomb; Lov-ing - ly he
3. No more we doubt thee, Glo - rious Prince of Life! Life is nought with -

vic - t'ry Thou o'er death hast won. An - gels in bright rai - ment
greets thee, Scat-ters fear and gloom; Let his church with glad - ness
out thee; Aid us in our strife; Make us more than con-qu'rors,

Rolled the stone a - way, Kept the fold - ed grave - clothes
Hymns of tri - umph sing, For her Lord now liv - eth;
Through thy death-less love; Bring us safe through Jor - dan

REFRAIN

Where thy bod - y lay. Thine is the glo - ry, Ris - en, con-qu'ring Son;
Death hath lost its sting. To thy home a - bove.

End - less is the vic - t'ry Thou o'er death hast won. A - MEN.

This hymn was a favorite at the Amsterdam Assembly of the World Council of Churches and other ecumenical gatherings. It is from "Cantate Domino," copyright World's Student Christian Federation; and is used by permission. The music is from Handel's "Judas Maccabeus." The original French words and a German translation by Johanna Meyer are given in "Cantate Domino." This reprint is published by the Commission on Worship, the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

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From the very beginning of Christianity the early Fathers realized that they must make use of every help available to spread the message of their beloved Master. While filled with ardor, they were but a mere handful of men and could not hope to visit all the cities of the world and preach the Gospel.

Saint Paul did much to solve their problem by writing his Epistles to the various congregations. These letters were copied and sent to other churches—they were read again and again.

While the pastor of today does not have to cover so much territory, he is beset with other difficulties. He must carry on the business management of his church, cheer the sick, call on members and prospective members, and take part in all social and spiritual activities.

The average pastor realizes he needs help. Here is where the Parish Paper enters. With this help, the busy pastor can talk to every member of his flock in his own home—can tell of the work being done, stress the needs of the people and strengthen the ties of Christian fellowship.

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